The Churchman.

SATURDAY, NOV. 2, 1878.

ONE of the most grievous things which lie at the door of so many of our churches is their exclusiveness touching the poorer classes. It seems as if our Lord's teaching in this respect had in some sort been inverted. It is said that when the Ameer of Cabul, in visiting Peshawur, in 1869, was shown through a fine English church, he expressed his utter astonishment on being told that the officials were seated according to their rank, and replied: "I am the chief ruler of my country, but when I worship in the mosque, I take my place beside the poorest subjects; for in the house of God all men are equal."

AMONG other things, the Church Congress is doing excellent work in dispelling the prejudice which in some quarters lies against the Church. The late congress is not only commended on all sides, but a correspondent of the *Christian at Work*, writing from Cincinnati, says: "The good spirit and the liberal disposition shown in the discussion will be a strong commendation of this Church in its catholicity and sincerity. The local difficulties in other denominations are turning the thoughts of many towards this venerable Church, and this congress has shown her in a favorable light. On the whole, we are pleased with the congress, and wish it would hold a session every year in our city."

ONE of the most flourishing parishes in all the land in years past has been the Church of the Advent, San Francisco. Of late, however, from one cause or another, this parish, like so many others, has been among financial breakers, and in danger of complete wreck. To save it from entire loss the church has been put into the hands of the bishop of the diocese, who will endeavor to save it. The *Pacific Churchman*, commenting upon the matter, pithily says: "It is a practical illustration of the customs of our congregational parish system. At the last the diocesan and episcopal idea is forced to the front, in its inherent strength, to save the parish from its inherent weakness as a wholly self-running institution."

THERE is a curious state of things in the city of New Haven, Conn., regarding common-school education. For a time the reading of the Bible has been discontinued in the schools. Now "all denominations of Christians" have united in asking for some form of religious services in connection with school sessions. But they cannot unite in the practice. The committee have agreed to report advising that when thirty per cent. of the pupils in a district school are Romanists, they may worship in a separate room, under a teacher specially appointed for them. We need scarcely say that this is a very wise thing for the Romanists to do. They are relieved from the burden of their parochial schools, and at the same time they secure the use of a portion of the school fund of Connecticut for the teaching of children in the worship of the Virgin Mary. For it is expressly advised by the committee that the "Hail, Mary," and the "*Ora pro nobis*," shall be a part of the Romish service in the common schools. This certainly was not the purpose of the founders of the school fund, or of those who have built it up, or of those who pay nine tenths probably of the taxes in the city of New Haven. So far, then, as this use of the school fund extends, it is a perversion and a breach of trust.

THE attempts that are making in New Haven to settle the much-vexed question of secular and religious education point directly to the real solution of the problem. The solution seems to consist in going back to the custom of olden time of dividing the scholars into certain portions, as, for instance, Episcopalians, Congregationalists, Methodists, Romanists, and Baptists, and instructing each portion in that sort of religious doctrine which shall be pleasing to the parents or guardians.

Years ago the children in many a Connecticut school were divided off on one day in the week, and the one portion was instructed in the Church's Catechism and the other in the Shorter Catechism. This may be partly impracticable now, but with certain modifications it should be restored. Its fundamental idea was that a part of the education of children should be religious. This is an unalterable principle. It should never be lost sight of. Even its partial disuse has already led to the direst results. Children ought not to be allowed, or, still worse, led, to look upon religion as a matter for Sundays only. It ought to hold the most prominent place in their whole, every-day life. Religious education ought regularly to occupy its share of the time now given to secular education. But plainly it cannot be given by State teachers. Let then a place and a time be set apart for it by the State, and let such denominations as will do so, provide teachers, and let every scholar be required to attend the instruction of some one of these teachers.

ALL SAINTS.

The Church obeys the Bible rule of teaching. That rule is to take distinct truths, emphasizing each one, and leaving them to harmonize themselves, as all whole truths undoubtedly can and will when preserved in their integrity. Thus, Scripture teaches that God is love; again, that He is of purer eyes than to behold iniquity. He forgives sin. He punishes sin. Each truth is stated singly; each also is combined in the statement that He is almighty and eternal. We use this illustration to call attention to the double truth which is contained in the word "saints," and set forth in the festival of this day. The double truth is, first, that all who are in the true communion and fellowship of Christ's body, the Church, are saints.

This is what the word means—they are holy. If they are not holy, they are not truly in the Church. The word is so used by the apostles in their epistles, in fact in all the Scriptures of the New Testament. We doubt if a single passage can be cited which will bear out the modern notion of saints as distinguished from others who may yet be called Christians.

This is one side of the truth. The other is that there are degrees of excellence. Our Lord in His parables shows that He makes the one faithful over the greater treasure to be rewarded by the larger rulership. Again, He makes the true servant enter into the joy of his Lord.

The wise virgins are all admitted to the marriage feast. The laborers in the vineyard "received every man a penny." The promises are that there shall be bliss unspeakable, leaving naught to be desired, in the presence of the Lord; and yet it is told that "one star differeth from another star in glory." Of course it is not possible for the metaphysics of earth to reconcile these two facts. Like all other truths which pass man's finite powers, they must be received separately, singly, and as truths.

It is the neglect of one or the other of them which has made much confusion of thought, and even worked a loss of morals. On the one side it has set up in the Church a sort of aristocracy, a spiritual peerage, and thus has left the commonalty to fancy itself released from all responsibility for a higher life. *Noblesse oblige*, and the corollary of this is that the obligation fails when the nobility is wanting. On the other hand, the opposed notion has made men feel that heaven was a place to be got into by any possible device, by any available shift, and thus the standard of Christian membership has been suffered to be settled by some technical rule of belief or practice.

The virtual outcome of it all was that, provided a man was a Christian, it was no matter what sort of a Christian he was.

The Church, in her doctrine of the communion of saints, recognized one

truth. In the commemoration of her distinguished servants she recognizes the other. It is in All Saints' day that she acknowledges both truths. This day is the honoring of an article in the Creed. It is also an owning of that imperfection of human judgment which is conscious that many lives may pass in silence, unseen except of heaven, which yet shall at the last day shine as the stars in the firmament. It honors saintliness, that is, the type of especial service. It admits that much service may be done which it fails to honor, because that has escaped its notice. It owns the truth that degree exists and will exist to all eternity, and also that, far otherwise than in this miserable and finite world, degree shall be no alloy to perfect and all satisfying content.

All are saints, the Church teaches, who are accepted of the Lord. Yet in the other sense of the word, many are saints who may not be recognized of men.

This is no fanciful distinction. The words "kingdom of heaven" imply it. It is the bounden duty of every man for whom Christ died to make himself a citizen of that kingdom. It is the duty of each to serve therein to his utmost capacity, and having done all, to say, "We are unprofitable servants." Yet it is also equally imperative on each not to feel himself shut out because by lack of means and opportunity he cannot reach the higher ranges of duty and devotion. The one talent is no excuse for the slothful servant. He can at least put it to the exchanger, that his Lord at His coming may receive His own with interest.

THE CHRIST-POWER AND THE WORLD-POWER.

When Mr. Mackonochie, in submitting a suggested act for the separation of Church and State, affirms the one to be the Christ-power, and the other the world-power, saying that these are contrary and in their ultimate results antagonistic, he is laying down very singular premises. Has he forgotten who says: "The powers that be are ordained of God"? If St. Paul could say this of the Roman government with Nero for its emperor, how much more could he say it of the government of England? If that power was ordained of God which in a few years would seek to exterminate the Church, what of a power that establishes the Church? But "the State is officered and organized by her own and her Lord's enemy—the world-power." Is that the Lord's enemy which decrees that His religion shall be the law of the land, and which requires its officers, whatever they are, to appoint over her none but Christian bishops? If the prime-minister could fill the place of bishops and archbishops with Mohammedans and infidels, that were another thing. But whether he be infidel or Jew, he is required to fill them with Christian ministers and overseers. So far, then, the State makes him an instrument of the Church, and requires him to be neither her Lord's enemy nor her own.

Of course, there seems at first sight to be a certain inconsistency in the fact that a man who is an unbeliever should appoint to the highest offices of the Church, or that ecclesiastical matters should come before civil tribunals. But all this is comparatively formal and incidental. As God, in the choice of Matthias, made the casting of lots redound to His glory, so may He guide the appointment by a prime-minister, as well as the election by a diocese. The prime-minister does not consecrate the bishop to his office, still less make him to be a Christian. But being a Christian, and being qualified to have the oversight of the Church, the law allows the prime-minister to assign him to such and such a place. So again the civil tribunal does not declare the doctrine or law of the Church, but the law and doctrine of the Church being thus and thus, the civil tribunal determines whether accused persons have transgressed the limits and principles laid down. At every moment the law is above the prime-minister, above the court, and even above the bishops, requiring them to act in the interest of the Church. By virtue of what reasoning is the State which establishes such a law to be declared a world-power, contrary to and in antagonism with the Christ-power? The question which ought to settle the matter is, whether the Church by law "established" is a Christian Church, whether the bishops are Christian bishops, and whether the nation is a Christian nation up to an ideal as true and noble as any other in history?

When Ine, by God's grace King of the West Saxons, with the counsel and teaching of Conrad his father, and of Hedde his bishop, and of the most distinguished wise men of his people, considered the health of their souls and the stability of their realm, so that just law and just kingly dooms might be settled and established throughout their folk, was that to make the State a world-power antagonistic to the Church?

When Alfred and his Witan ordained that just law be established before God and before the world, and every illegality carefully abolished, and that every man, whether poor or rich, be considered worthy of "folk-right," and that peace and friendship be duly held within their country before God and before the world, was that to make the State a world-power antagonistic to the Church?

When King Edgar, together with the counsel of his Witan, ordained that secular rights stand as good as they can be best devised, for the praise of God and for the behoof of all people; that of their ordinances this is the first: "That we all worship one God, and zealously hold one Christianity, and that just law be carefully set up, and every unlawfulness carefully abolished, and that every man be regarded as entitled to right, and that peace and friendship be lawfully observed within this land for the glory of God and before the world," was that to make the State a world-power antagonistic to the Church?

When at the Council of Enham, near Oxford, the bishops ordained first of all that they would diligently turn from sins, and unanimously hold one Christianity, and diligently promote prayer and peace; while bishops and all decreed that just laws be ordained before God and before man, and that a Christian king is accounted Christ's vicegerent among Christian people, and it is his duty to avenge offence to Christ very severely, was that to make the State a world-power antagonistic to the Church?

When in old English times, as Freeman tells us, the Church and the nation were absolutely one; when the king was the supreme governor of the Church, because he was the supreme governor of the nation; when the nation was intensely religious, while the Church was intensely national; when the same assemblies and tribunals dealt alike with ecclesiastical and with temporal affairs without the least idea that either power had intruded upon the proper province of the other, was that the Christ-power and the world-power acting in antagonism?

The truth is, a more arbitrary distinction was never conceived of. The State which "establishes" the Church, that is, takes it for its guide; or protects the Church, giving it the utmost freedom; which is trying to build up society in law and justice, bringing order out of chaos, and civilization out of barbarism, which Lieber calls a form or faculty of mankind to lead it to perfection, is no more in antagonism with the Church than the soul is in antagonism with the body or the visible world with the world unseen. If there is any need to go beyond the Bible for this, we have only to go to Plato, and Hooper, and Burke, and Coleridge, and Lieber, and Mulford, and to almost every political writer who has given the subject any kind of thorough reflection.

*MOSAICS FROM THE EUCHARISTIC SCRIPTURES OF THE CHRISTIAN YEAR.**

TWENTIETH SUNDAY AFTER TRINITY.

To-day's collect is redolent with the fragrance and resonant with the teachings of the two Scriptures from which it is taken. And as the shuttle of the weaver passes rapidly from warp to woof, gathering from both the threads with which to make the substance of the fabric; so quickly do our thoughts pass from precept to parable and back from gospel to epistle, to gather up the words and thoughts

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we weave into this prayer. We look for the bountiful goodness of God indifferently in either Scripture. The one tells us of the refreshment of the Holy Spirit of God, so given without stint, that men may be *filled* with it; and the other sets before us that rich feast, growing in richness when the Gospel privileges have come in, to which all are bidden and even constrained to come, and at which the wedding garment is provided for all. The care which not only makes ready for the wedding, but sends the servants, and then the other servants, and then, a third time, other servants still to gather in the guests from every quarter, is the love which seeks to keep men from all things "that may hurt them." The warning to "walk circumspectly," to "understand the will of the Lord," to wait upon and look for, at any moment, not only the successive invitations of the servants, but even the incoming of the King, bids us "be ready both in body and soul," a warning doubly pointed and emphasized, so far as readiness *in body* is concerned, by the fate of the guest "that had not on the wedding garment." And the call to accomplish cheerfully those things which God commands is underscored, alike by the fearful end of those who were unready and unwilling to receive the message, and by the blessing which awaited those who came in from the highways when they were bid. Nor is it insignificant or accidental that what the gospel calls an invitation the collect counts as a command. For these things are synonymous in the spiritual life. God's offers and invitations are to be treated as commands, challenging our obedience, because they are expressions of His will; and God's commands are in the category of privileges, to be *cheerfully* accomplished, because they are so full of gracious purpose for our souls.

Most striking, too, are the contrasts and combinations of the Scriptures themselves. The heathen feasts, with their excesses, to which the apostle alludes, when men were "drunk with wines," made discord with their profane songs, "and took every one before other his own supper, one being hungry and another drunken," are not only contrasted here with the spiritual feasts in which men were "filled with the Spirit," and sang and "made melody to the Lord," and submitted themselves one to another. But with this is combined the gospel parable of our religious privileges, set forth under the figure of the wedding, the dinner, the marriage feast. Not for a moment limiting the lesson of the gospel to that great feast, in which the Lord invites men to come and eat and drink, with Him and of Him; yet when we remember that the word in the epistle, *giving thanks*, is the Greek word for *Eucharist*, we find what the Church has already taught us in her exhortation to people negligent to come, that they "who understand what the will of the Lord is," who are ready "cheerfully to accomplish God's commands," who would "give thanks unto God the Father, in the name of Jesus Christ," will come to feed on the banquet of the altar's heavenly food.

Turning to the separate lines of teaching, and taking the epistle first, we are to study the ground on which the apostle urges us to walk (it is the word that means no special effort, but our daily, ordinary lives), we are arrested by the words, "redeeming the time," ἐξαγοραζόμενοι τὸν καιρὸν, buying up the opportunity, "because the days are evil." It tells us, in the first place, of the danger of delay, of making light of the calls of God, of postponing them, to go to our farms or our merchandise; for the time, *this* time, *now*, is the opportunity, the accepted time, the day of salvation. Its thought of buying up the time explains the reason why the days are evil. "Time," one has said, "is for *slaves*." The apostle says it is *enslaved*. Eternity belongs to God, and is free, unlimited, and boundless; but sin and the world, and the flesh, and Satan too, have a mortgage upon time, a hold and control of it; and we must buy it back, redeem it from their service, and consecrate it to God. Evil, in one sense, as Joseph's days and Job's, the days of all men are. Evil were the days of the apostle, chained and imprisoned, when he wrote these words. How nobly he redeemed them when of that prison he made the greatest pulpit since the Cross! And our redemption of them is to be by careful walking in the ways which God commands, by living lives of cheerfulness and thankfulness and patience, "filled with the Spirit," "giving thanks always," "submitting ourselves one to another in the fear of God."

There are some points that we call little which are worth noting here. Reverently avoiding the questionable extravagance of later devotional language, St. Paul changes the word, in which he contrasts the carnal with the spiritual feast. He does not say "inebriatus." He leaves the word, which is the Greek for this, "μεθύσκεσθε"; and with a moderation, which is modest as well, he says, "be filled with the Spirit."

There is no contrast here between "speaking to yourselves," and "making melody in your hearts"; but only a combination of voice and heart, of "mind and mouth." And the first of these expressions is really "speaking to one another," and suggests at least, more especially in connection with religious worship, the old responsive service—old almost as worship itself—the antiphonal singing of psalms, which Pliny describes in the earliest Christian meetings (teaching the more important thing than *modes*, for it shows the *object* of Christian worship to be Christ as God): "Carmen Christo quasi Deo dicere secum *invicem*." One other point of casual, and yet valuable teaching, is in the last clause of the epistle: "Giving thanks always for all things." It is the thought of that submission to God's will which takes gifts as they come from Him; what we call good, and what we call evil; and gives thanks for them all, and so accepting His orderings of sorrow as of joy, alike in active duty and in patient endurance cheerfully accomplishes, that is, fills up all which God commands.

The parable of the marriage of the king's son, while it has striking resemblances to, has also marked and most instructive contrasts with, the parable of the great supper, already used in the earlier portion of the Christian year. Dealing with the same general subject, the earlier features of the story are common to them both. The wedding, set forth in the very earliest revelations of the purpose of God, is the marriage of Christ, the King's Son, to His Church. And in its various stages of readiness, servants were sent out, Moses and the prophets, to bid men come. By and by it is all ready, the oxen and the fatlings are killed. The very "fatted calf" is slain. The final fulfilment of all sacrifice is made. The choicest gift of God's love is offered, the sinless victim sacrificed, and the feast upon that sacrifice prepared. And then the other servants go—the apostles. And a new element of evil entreating comes in here. For this parable was delivered later in the Master's life than the other; and so sets forth what had begun to be manifested then—the scorn and violence of His rejection by men. There are no more polite and plausible excuses. A hard and cold indifference takes their place. Men "make light of Him, and go their way." More than this, they "take His servants and entreat them spitefully and slay them." And this parable contains the prophecy, so soon and terribly fulfilled, which shows that the armies of Vespasian and Titus were the "armies of God," destroying those whom Stephen called "the murderers of the Just One," and "burning up their city." But it is well to notice, after all, whatever difference there be in manner of disobedience, whether it be polite excuse, insolent indifference, or violent resistance and rejection; or unworthy, because unreal acceptance, of God's offers, the end, to all intents and purposes, is the same to all. "The anger of the Lord"; the sentence, "None of them shall taste of my supper"; the *wrath* of the *King;* the destruction of the murderers; the sentence, "They were not worthy"; the "casting into outer darkness," the not choosing of some that were called; surely the choice of them that "walk as wise," is not among such even balanced evils as these. Rather it rejects them all, avoids them all, and cheerfully accomplishing the things which God commands, is kept by God's bountiful goodness from all hurtful things.

There is another very leading element of different and most important teaching here. It is true that those who did not come are called "not worthy." Does it mean that those who came were worthy, and came *because* they were? Certainly not! For of those that were gathered in, and even among those that had on wedding garments, there were "both bad and good." There is no faintest warrant here or elsewhere for that corrupt conceit, for that conceited corruption of the Word of God, which dreams of a Church on earth consisting of the finally elect, of saints in the sense of perfect people. For, to begin with, there is no such thing in Scripture or in Catholic theology as election to final salvation; much less election to final damnation. Men are elected to *privileges*, "to obedience and sprinkling of the blood of Jesus." And in the next place, the baptized are not saints in the sense of sinlessness, but only called to be saints, and helped to become such. The many called are the baptized, the whole visible Church of God. Out of it, at the final day, some shall be chosen. But the Church on earth has in it good and bad. The bad are bidden in, that they may be made better by the means of grace which God has given her to use for him. And the good are simply the bad made better, who are going on unto perfection. It is the same lesson as the parable of the field that had in it tares and wheat; of the net with its good fishes and bad; and the vision of the sheet let down from heaven, wherein were *all manner* of beasts.

Plainly impressed upon this parable is another feature, different and absolutely new, of the King finding among the guests "the man that had not on the wedding garment." That there was only one among the many balances, somewhat, the revelation that only "few are chosen" at the last. What is the wedding garment in the parable?

Plainly it is an outward and visible thing—an ἐνδυμα—something put on. It is not the inward preparation—some affection of the soul, like faith or charity. It is evident that the distinction here is not between what are elsewhere described as the bad and the good, for these bad are more than one, and, in common with the good, have on the wedding garment. The sin of this one man is other and apart from this. It is the refusal to put on the outward sign; the refusal of the public profession of the Christian Faith; the refusal to be baptized, and so to put on Christ. And this man portrays to us those abnormal and anomalous men—bad they may be in other ways, good they often are in many ways—who refuse the outward sign and seal of holy baptism. These are they who are unready *in body* to accomplish cheerfully the things that God commands. It is true that, by the use of other means of grace, this wedding garment, this baptismal robe, must be *kept* clean. It is true, also, that some wear it who are nevertheless bad. It is true that of the called, the baptized, all will not be chosen. But it is true also—and here again the wise choice lies — not among various forms of disobedience, but between *any* disobedience and the doing in every particular of all the will of God. These only are kept *here* from all things that may hurt them, and blessed hereafter with the rich rewards of the bountiful goodness of God.

Wm. Croswell Doane.

SCOTTISH EPISCOPACY AND BISHOP SEABURY'S CONSECRATION.

At the consecration, on the 3d of May, 1876, of the collegiate church of Cumbrae as the cathedral of the Diocese of Argyll and the Isles, the Primus, Dr. Eden, Bishop of Moray, Ross, and Caithness, delivered the sermon, and presented some interesting historical facts in connection with the parliamentary act of 1689. He contended very properly that the old Scottish Church, though disestablished and disendowed, was the Church of Scotland still. "Episcopacy," he said, "was not created by the State," and while wealth and temporal power, the human accidents of it, had been taken away, its existence continued, and was not destroyed when, in 1745, another act of parliament was passed inflicting severe penalties and disabilties upon the Scottish Episcopalians, as a body, for their supposed complicity with the rising of Charles Edward, the last of the royal family of Stuart.

Notwithstanding all their trials and destitutions, the succession in the apostolic office was preserved unbroken, and "when the cup of suffering was full, four bishops and forty-two priests remained," with spiritual prerogatives unimpaired. While the Church of England, fettered by its connection with the State, was deprived of the power of extending the episcopate beyond the limits of the British dominions, the Scottish bishops, having the care of a pure, yet poor and persecuted branch of the Church of Christ, and the same spiritual authority as their English brethren, could speedily, without waiting for an act of parliament, convey to America what had long been sought in vain from England, the gift of the episcopate; and they did convey it by "ordaining and consecrating" for Connecticut the Rev. Dr. Samuel Seabury at the very time when the penal statutes and disabilities were in force against the Scottish Church.

Bishop Eden, in briefly stating the case in his sermon, has attributed to Dr. Routh, the late venerable president of Magdalen College, the credit of first suggesting to Dr. Seabury the idea of seeking consecration at the hands of the Scottish bishops. These are his words (but we must remind him that the "Declaration of Independence" was made on the 4th of July, 1776, and the struggle of the colonies to accomplish it continued for seven long years):

"When in 1784 (after the Declaration of Independence by the United States of America), just one hundred years after our disestablishment, Dr. Seabury came to England to seek consecration at the hands of the Archbishop of Canterbury and the English bishops, they were very reluctantly constrained to tell him that it was out of their power to do so; but at the suggestion of Dr. Routh, the venerable president of Magdalen College, who happened to be present at the interview between Dr. Seabury and the archbishop, they recommended him to go to Scotland and seek consecration at the hands of the Scottish bishops, 'of whose succession' the president added 'there was no doubt.'"

Bishop Eden, it will be admitted, has given the statement correctly as he received it, and the question therefore does not lie between him and his informant, but rather between Routh and the truth of history. In his old age, when approaching a century of mortal existence, he may have taken to himself more credit than he ought for a step which has been productive of such happy consequences. An American gentleman, passing over Addison's walk in the grounds of Magdalen shortly before the death of Routh, saw him in his chair, with an attendant; and the friend who accompanied him, pointing to the venerable president, said: "That is the man who first suggested to Seabury to go to Scotland for consecration." Probably the tradition will always be kept up where it started, in spite of facts and correspondence to the contrary.

It has been revived in an interesting and valuable article on Martin Joseph Routh in the *London Quarterly Review* for July, 1878—an article written by a man of learning, evidently familiar with the habits and character of his subject, with distinguished contemporaries, with Oxford, its scenes and historic associations. In this article it is gravely stated that "in 1782, being then only in his twenty-eighth year, it became Routh's singular privilege to direct the envoys of the American Church to a right quarter for the creation of a native episcopate." Having referred to impediments in England to the hampering of the bishops by acts of parliament and oaths of allegiance, the article proceeds:

"While these embarrassments were severing the Church of England from the colony, the Danish Church, which had only Presbyterian orders to offer, with well-meant piety offered to stand in the gap. At this critical juncture Mr. Routh was invited by Bishop Thurlow to a party at his house in London, where he met Dr. Cooper, president of the Theological College at New York, and a friend of Seabury, who was then seeking consecration. He succeeded in impressing Dr. Cooper with the fact (well understood now, but then not so clear) that Danish succession was invalid. Speaking of this incident of his youth, some sixty years after, he said: 'I ventured to say, sir, that *they would not find what they wanted.*' Bishop Lowth, who happened to be present, confirmed his statement; and Seabury, in consequence, acting on the sagacious counsel of Mr. Routh, applied to the *Scottish* Church, whose Orders are unimpeachable, and was consecrated soon after."

Here is a circumstantial account of Routh's incipient influence in the affair, differing so widely from that given by the Primus of Scotland as to lead to the natural conclusion that neither statement is correct. Let us examine it for a moment. The Rev. Dr. Myles Cooper was the president of King's (now Columbia) College, New York—not a "theological college"—and very soon after the outbreak of the revolutionary war he was obliged, for his intense loyalty and political principles, to escape from America and seek protection in England. Hostilities ceased in the summer of 1782, and a treaty of peace was signed at Paris by both parties on the 30th day of November in that year, whereby the independence of the thirteen colonies was acknowledged; and the treaty was afterward duly approved and ratified by congress and proclaimed to the American people.

Then the clergy of Connecticut, solicitous for the shattered condition of their Church, met at Woodbury, in that State, and on the 25th of March, 1783, selected the Rev. Dr. Samuel Seabury "to undertake a voyage to England and endeavor to obtain episcopal consecration for Connecticut." He sailed from New York early in the following June, with the best letters and testimonials to be obtained, and arrived in London on the 7th of July. He could not, therefore, have been in that metropolis seeking consecration in 1782, when Bishop Thurlow made a party at his house, and was favored with the presence of Cooper and Routh.

There is no evidence that Dr. Seabury, at any juncture, ever thought of accepting as valid the Danish succession. In one of his letters to the clergy of Connecticut, written after he had been nearly a year in London, industriously employing his time and his talents to remove obstacles and accomplish the object of his sojourn, he speaks of an interview which he had had with the Archbishop of Canterbury, when his grace "mentioned that some young gentlemen from the Southern States, who were here soliciting Orders, had applied to the Danish bishops, through the medium of the Danish ambassador at the Hague, upon a supposition that he was averse to conferring Orders on them; but that the supposition was groundless, he being willing and ready to do it when it could be consistently done." These young gentlemen had met with every encouragement to tempt them to a voyage to Denmark.

Nor is there any evidence that Routh was ever brought in contact with Seabury on this business. He was a deacon, who continued in that office for three and thirty years before being advanced to the priesthood, and as we have seen that his "sagacious counsel" could not have come in at Bishop Thurlow's party, so it could not have been volunteered at the interview between Dr. Seabury and the Archbishop of Canterbury, when the State oaths in the ordinal and other difficulties were so fully and freely discussed. A whole year passed away, during which the candidate was kept in suspense, and the parliamentary impediments remained as formidable as at the beginning. The English bishops hesitated and feared to act; though, in their judgments, they could

not but approve of the measure and acknowledge its necessity.

If any one English clergyman more than another first turned attention to the Scottish line of episcopacy, it was the second son of the Bishop of Cloyne, Dr. John Berkeley, Prebendary of Canterbury, and the faithful correspondent of the Johnsons at Stratford, father and son—the divine and the statesman. So early as October, 1782, before the recognition of American independence, he wrote to the Rev. John Skinner (afterwards bishop), and expressed the hope "that a most important good might ere long be derived to the suffering and nearly neglected sons of Protestant Episcopacy on the other side of the Atlantic, from the suffering Church of Scotland."

In November of the next year inquiry was made of the primus, or presiding bishop, whether consecration could be obtained in Scotland for an "already dignified and well-vouched clergyman," then in London, for the purpose of perpetuating the Episcopal Church in America, and especially in Connecticut. At the same time Dr. Berkeley wrote again to Bishop Skinner with much earnestness, and said, among other things: "I have this day heard—I need not add with the sincerest pleasure—that a respectable presbyter, well recommended from America, has arrived in London, seeking what, it seems, in the present state of affairs, he cannot expect to receive in our Church. Surely, dear sir, the Scotch prelates, who are not shackled by any *Erastian connection*, will not send this suppliant empty away."

Wearied with the perplexing delays in his business—his funds and his patience alike exhausted, and seeing no prospect of any favorable turn in matters—Dr. Seabury, on the 31st day of August, 1784, made a direct application to the Scottish bishops, and stated his case thus: "I thought it my duty," alluding to the circumstance of his first seeking English consecration, "to pursue the plan marked out for me by the clergy of Connecticut, as long as there was a probable chance of succeeding. That probability is now at an end; and I think myself at liberty to pursue such other schemes as shall ensure to them a valid episcopacy. Such I take the Scotch episcopacy to be, in every sense of the word; and such, I know, the clergy of Connecticut consider it, and always have done so. But the connection that has subsisted between them and the Church of England, and the generous support they have hitherto received from that Church, naturally led them, though now no longer a part of the British dominions, to apply to that Church in the first instance for relief in their spiritual necessities. Unhappily, the ministry have refused to permit a bishop to be consecrated without the formal request, or at least consent, of congress, which there is no chance of obtaining, and which the clergy of Connecticut would not apply for were the chance ever so good. They are content with having the Episcopal Church in Connecticut put upon the same footing with every other religious denomination."

This application, made by Dr. Seabury in obedience to a direction from the clergy of Connecticut in case he failed in his negotiations with the English bishops, was wisely and favorably received, and soon the applicant was north of the Tweed, at Aberdeen, 520 miles from London, where he was publicly consecrated on Sunday, the 14th day of November, 1784, by Bishop Kilgour, Primus, assisted by Bishop Petrie and Bishop Skinner. "It was the most solemn day," wrote Seabury to his clergy, "I ever passed; God grant I may never forget it."

It does not appear that the archbishops and bishops, though restrained from imparting to him the gift of the episcopate, offered him any advice about going to Scotland. Dr. Home, the commentator on the Psalms, not then a bishop, writing to him a few weeks after his consecration, said: "I am truly sorry that our cabinet here would not save you the trouble of going to Scotland for it. There is some uneasiness about it, I find, since it is done. It is said you have been *precipitate*. I should be inclined to think so too, had any hopes been left of obtaining consecration from England; but if none were left, what could you do but what you have done?"

A letter to Bishop Skinner from "a dignified clergyman of the Church of England," supposed to be Bishop Lowth, written some six months after the consecration, and printed in the "Annals of Scottish Episcopacy," opens with these words of approval: "The consecration of Doctor Seabury by the Scotch bishops was an event which gave much pleasure to many of the most dignified and respectable amongst the English clergy, and to none more than to him who now has the honor to address you. A man who believes in episcopacy, as I do, to be a Divine institution, could not but rejoice to see it derived through so pure a channel to the western world."

Nearly a century has gone by since the solemn consecration in Longacre, Aberdeen, and for the credit of the Church in Connecticut, and the good memory of her early clergy and her first bishop, we have briefly stated the successive steps which led to it, as we find them, and leave our readers to judge whether a traditional story, passing from mouth to mouth, is better or more reliable than the veritable records of history.

E. E. Beardsley.

A CURIOUS THING.

Among the curious things is the status of the "Reformed Episcopal Church." It set up for itself because, in the Church it left, there were some "Romanizing germs." To be called "priest" was bad, to be called "regenerate" in baptism badder, and what was baddest we know not. A week or two ago there met the New York Synod, comprising the States of New York, New Jersey, and Connecticut. Ex-Governor Woodford took the chair, whereupon delegate Woodhull offered resolutions in regard to the doctrine of eternal punishment, showing that many were unsettled "to the jeopardy of many souls under its care," and asking for a deliverance. Whereupon Governor Woodford, the chairman, stated if these resolutions were adopted he would feel constrained to sever his official connection with the body; he did not believe in a never-ending system of punishment. But as the resolutions were carried, Mr. Woodford left the chair; whereupon the brethren said they did not want him to leave, would not accept his resignation, and continued him not only a member, but an officer of their body! How strange that brethren so concerned about doctrine must leave the Episcopal Church because of supposed *germs* of error, and all at once bloom out into a society that permits its officers to sap one of the foundations of the Gospel—the everlasting difference between the righteous and the wicked! Well, well, well; baptismal regeneration so wicked that no company was to be kept with those who held it in *any* sense, but Universalism not at all bad, but might be held! Our friends, after a while, will learn what an evil or bitter thing they did in creating another schism.—*Southern Churchman.*

LETTER FROM ENGLAND.

October 12th, 1878.

This has been a week of diocesan conferences, and a few words upon some of them may fitly follow the review of the Sheffield Church Congress. The growing importance attaching to these diocesan assemblies is testified by the space allotted to them in the secular papers. The *Times* devoted a whole side to them one day this week. Lincoln, Carlisle, and Winchester had chiefly attracted attention through the weight conceded by the public to the utterances of the respective bishops. The Bishop of Lincoln, in especial, drew out—as few others could do—the exceeding value, in the present state of Christendom, of the Lambeth Conference. He always takes large and sweeping historical views of Church affairs, and one rises from a perusal of them encouraged and refreshed. But I must not linger over this; only remarking that Dr. Pusey has been very much excited by the plain speaking of the "Letter" issued by the Lambeth Conference, and declares that if the expression, "no minister of the Church is authorized to encourage the practice of habitual confession," means what it appears to mean, he should have to resign his "office." He had already questioned the Archbishop of Canterbury on this point, who replied that he could not undertake to interpret words carefully chosen by a hundred bishops; upon which the ingenious divine writes a pamphlet excusing himself from resigning, because he thinks he can satisfy his conscience that the words do not mean what they say! His strongest point is that Bishops Philpotts, Blomfield, and Wilberforce understood that he was "encouraging" and receiving "habitual confessions" for many past years, and yet never inhibited him. This is a grave charge against the deceased prelates; but it is not easy to see how it helps him now.

It is a pleasing feature of these conferences that so practical a subject as the observance of Sunday found a place at two of them. At Oxford, Mr. Walter, M.P., the chief proprietor of the *Times*—a sort of king of the "fourth estate"—brought forward the subject in an exceedingly manly, moderate, sensible, and earnest way, complaining, by the by, that the clergy neglect to preach upon it, which, I believe, for some unexplained reason, is a true charge. Can it be that the clergy suppose the work of keeping their flocks to the proper observance of the day is unnecessary, now that so many Church services are provided for them? Is the Low Church generation of the past supposed to have done all that is required, or is there a fear of a return to Puritanical notions on the subject? However, Mr. Walter, grounding his remarks on Bishop Horseley's too much forgotten sermons, made out an excellent case for renewed energy in the matter, and elicited a very good debate. Incidentally it came out that one of the chief hindrances to the proper observance of the day in the Berkshire part of the diocese is the rush of holiday-makers from London, headed by the "chief personage in the land next to the queen." The question of cricket on Sundays was debated, Mr. Keble's practice being adduced in its favor; but it was generally condemned. The throwing open of museums and picture-galleries was also temperately condemned. The growing custom of the Saturday holiday is very generally removing the excuse for Sunday games and shows.

The public generally has, however, evinced most interest of all in the attack made upon Cuddesden Theological College at the Oxford Conference. Some London papers are half full of it. That college, as your readers know, was founded by Bishop Wilberforce, and has already passed through some perils. It had not been very long instituted when it developed, under the present Canon Liddon, some questionable

tendencies which were exposed in the *Quarterly Review*. The said bishop, with his usual tact, instantly appointed a commission, consisting of his three archdeacons, to report on the charges which were made; and their report confirming the charges, Mr. Liddon was dismissed, and some changes were made. Since that the advancing wave of ritualism has more and more carried the college with it, and it has fallen entirely into the hands of the extreme party, the bishop, who is visitor, apparently not objecting. Some months ago, when the vice-principal was discovered to be a member of the Society of the Holy Cross--which society was pledged to the book called "The Priest in Absolution," and to say "mass," as well as to use habitual confession—a disturbance took place at the parish church of Cuddesden, the gentry and farmers leaving the church when the vice-principal entered to perform the service. The bishop upon this required him to leave the obnoxious society, which he did, but remained on as vice-principal. A very zealous, but not always wise, clergyman of Oxford, Mr. Golightly, was so scandalized at all this that he wrote a pamphlet exposing the tendencies of the college, pointing out how many had gone over to Rome from it, how many to the English Church Union (the society which fights the battles of the ritualists in the law courts), and showing that all the teachers of the college belong to this union. Instead of laying all this before the visitor, and, if he got no redress, publishing it, this old clergyman sent the pamphlet to all the lay members of the Oxford Conference, omitting the clerical ones; and a young clerical member of the conference, Mr. Knox, gave notice of a motion to the effect that the conference had no confidence in the college. As the visitor was also *ex officio* president of the conference, this was an absurd step, and very naturally the conference refused to entertain the question, though indeed the bishop had, by allowing the motion to be placed on the list of subjects, almost precluded the rejection. The greatest excitement prevailed not only at the time, but in the organs of public opinion throughout the country, and we have probably not heard the last of it. Those who disapprove of the anarchical conduct of the ritualists are, not unnaturally, indignant at the diocesan college being used, under the eye of the bishop himself, to train these very people. On the other hand, it is said that the college authorities are much more careful than they used to be, that they turn out excellent working clergymen, and that if anything is to exhibit vigor it must have a pretty strong color of some sort. It is obvious to ask whether it is not possible to select teachers from the ranks of earnest and able men of no party. However, so much disturbance has been made that the bishop can hardly leave things as they are; and the public are looking to the next move.

Two recent publications demand a word. Mr. Mackonochie puts forward in the *Nineteenth Century* a draft act of parliament specifying his schemes for disestablishing the Church. The chief feature is the sacrifice of vested interests, which he suggests; and this of itself will prevent his acquiring any considerable following in our conservative country; but it will open men's eyes to see what this dreamer proposes for them by way of reform.

The other publication is Archdeacon Denison's autobiography, the raciest, funniest, wildest production that ever came from any one not in a lunatic asylum. Everybody reads it, laughs, shrugs his shoulders, and dismisses the book from his mind.

LETTER FROM BISHOP HOLLY.

PORT-AU-PRINCE, October 8th, 1878.

MY DEAR BROTHER KIMBER: You have doubtlessly read ere this in the American journals an account of the tempest that devastated the southern coast of our island the 4th of last month.

Over 400 houses have been destroyed at Cayes, the Carribean Sea and interior streams rising and flooding that city. Large rocks were transported by the sea into the middle of the streets in some places, and in others great excavations were made into the earth large enough to engulf small houses. Meanwhile the howling tempest was doing its fearful work in the upper regions of the atmosphere, and shocks of earthquake were doing their terrible work beneath, the earth opening in fissures and flames of fire issuing therefrom. The bureau of the general of the arondissement in that city was thrown down by one of these shocks. Of course many lives were lost by persons being drowned or buried in the sand transported by the sea with the rocks, and heaped up in mounds in the city.

The dwelling occupied by the Rev. Mr. Benedict, and in which he directs St. Augustine's school, was unroofed and the verandah carried away by the tempest. Happily the angry waves did not rage in his immediate vicinity, and we have no loss of life to deplore among the members of his family, nor among the boarding scholars under his charge, who were in the house at the time.

The residence of the Rev. Mr. Ledan was seriously damaged by the wind and the waves, and we have to deplore the loss of one of his sisters, drowned by the flood.

In the general destruction the inhabitants were left without food, and the government of Haiti immediately appropriated $60,000 and dispatched two steamers with provisions to succor the famished people. Private individuals at the capital also exerted themselves to the utmost to contribute to the relief of the sufferers.

Other towns of the South suffered in like manner. Aquin and Cavaillon were completely destroyed. Over sixty persons lost their lives in the former place. L'Anse à Veau was also visited by the tempest, but the damage was not so great. The work of destruction was confined to the upper part of the town, so that the Rev. Mr. Salomon, who resides in the lower part of that place, may have escaped any damage, although I have not yet any positive advices from him in response to a letter that I wrote to him, making inquiries.

The misery of the inhabitants in these devastated cities is incalculable. Houseless, homeless, without means of continuing their usual avocations to gain their livelihood, their case is one that appeals to philanthropists abroad, and I venture to suggest that as the merchants of the United States do a trade with Haiti to the amount of $2,000,000 per annum, and have been doing so for at least half a century, some effort might be put on foot in your large cities to raise contributions for the sufferers.

In the last number of the monthly organ of the Church in Haiti (*The Echo of Orthodoxy*), published in the French language, an appeal for aid from abroad is made; the Bishop of Haiti, and the chapter associated with him, offering to make a careful and equitable distribution among the most needy of any such contributions sent to their care. We hope the appeal will not be made in vain.

I am, dear Mr. Kimber, your brother in the cause of God and humanity,

JAMES THEODORE HOLLY.

Contributions, distinctly designated for this purpose, may be sent to James M. Brown, treasurer, 23 Bible House, New York.

ENGLAND.

MR. MACKONOCHIE'S PLAN FOR DISESTABLISHMENT.—The Rev. Mr. Mackonochie publishes in the *Nineteenth Century* a draft of a bill to carry into effect the separation of the Church and State in England and Wales. The preamble is as follows:

"Whereas in former times the religion of this land of England and Wales was one and the same in all places and among all people; and whereas in those times, and since then up to the time present, many as well private persons as kings, princes, and parliaments have granted to the Church of England many social and political privileges, much land, and many payments in money, as well of tithes as of other emoluments; and whereas more recently, and especially since the reign of King Henry VIII., great difference of religious opinions has arisen and has caused numerous divisions and separations from the said Church of England; and whereas many of her majesty's subjects are aggrieved at the preference granted to one form of religion over all the others; and whereas, moreover, great differences of opinion have arisen of late years within the said Church of England, the settlement of which differences, and the restoration of unity and peace, is hindered by the union of Church and State as at present existing;

"It is therefore expedient that the said union of Church and State, whether created by acts of parliament, or arising out of ancient and immemorial usage, should be dissolved."

By the provisions of the bill, which he proposes to have take effect January 1st, 1881, all laws which legislate for the Church as a separate religious body are repealed. The archbishops and clergy and laity, however, are not to be prohibited from coming together to frame a constitution for the disestablished Church; the present constitutions and canons to be binding until such changes are made. A commission, consisting of three communicants, to be called the "Church Body Commission," is to be appointed. All tithes shall cease to be paid, and the lands chargeable with them shall be free, except when the tithe is payable to lay persons or corporations. Every ecclesiastical corporation is to be abolished, and no archbishop or bishop is to be called as such to sit in the house of lords. Every residence of a bishop, rector, or vicar is to continue to be used as such, provided it is not too costly or sumptuous, in which case it is to be sold and a fitting residence provided. Portions of glebes may be set apart as burial-grounds, available for all residents of the parish without distinction. Any ecclesiastical person who so desires may resign his position and receive a compensation, he entering into bonds not to hold any definite ecclesiastical charge, or discharge any remunerative office or work after becoming entitled to such compensation. All owners of donatives, patrons, etc., shall be compensated for the same; any recent endowments are to be refunded; and endowments made up of small sums from numerous contributors are to be used in the repairing of cathedrals, and the balance, if any, to be given to hospitals and asylums.

THE BELLS OF ST. PAUL'S.—The new peal of bells was rung on the afternoon of October 4th, by the "College Youths." Crowds of people listened with the liveliest interest to the peal, the tone of which appeared—as far as could be judged on a first trial—rich and resonant. In St. Paul's church-yard were to be seen Bishop Claughton, the Rev. R. Cattley (the famous campanologist), several of the city clergy, and others specially interested in this latest addition to the treasures of the city.

THE BISHOP OF CHICHESTER ON THE BRIGHTON PERVERSIONS.—In delivering his triennial charge to the clergy of his diocese recently, the Bishop of Chichester referred to the recent perversions to Rome of several of his Brighton clergy. He said distress and grief at such unfaithfulness had bowed down many hearts, but none more than his own. From one church alone five clergymen had lately passed over to Rome, and they had to the utmost of their power leavened all they could influence with Romish doctrine. Craft, subtlety, and secrecy were the characteristics of the Roman propaganda, and in this instance they had been unsparingly employed. No man could say how far the poison had extended. Such defections betrayed inward unsoundness and unsettlement, and they asked with fear, "Who shall be the next to forsake our communion?" The path towards Rome had been smoothed for their converts by excessive and illegal ritual, and he strongly counselled his clergy to abstain from ceremonials which the English Church had rejected.

BEGGING BY "SISTERS OF CHARITY."—Two Sisters of Charity were charged at Manchester on Saturday, October 5th, with begging. The charge was preferred against them by a local magistrate named Wood, who said that they called at his house to beg, and he gave them into custody. The sisters, who were, it is stated, soliciting assistance on behalf of an institution to which they belonged, for the support of aged and infirm poor, were detained at the police station all night, but were not placed in the cells. The charge was dismissed, the magistrate expressing his regret at the course adopted by Mr. Wood.

THE MARQUIS OF LORNE.—The Marquis of Lorne will sail for Canada, on board the Allan steamer "Samaritan," about the 14th of November next. The only persons on board of the vessel will be the marquis, the Princess Louise and suite, the Duke of Edinburgh, and the crew.

BISHOP STEVENS AT YORK MINSTER.—We learn from the *Record* that the Bishop of Pennsylvania preached on Sunday evening, October 6th, at a special service in York minster. He rejoiced in the discrepancies between the Bible and "modern science," because modern science is changeable, while the Bible is unchangeable. The science of to-day is not the science of last year, and will not be the science of next year. The Bible of to day is the Bible of all the Christian centuries in the past, and will be the same Bible of all the Christian centuries to come. The science of astronomy, of geology, of ethnology, of chemistry, of physics, of biology, or philosophy are not to-day what they were fifty years ago. Theories after theories have arisen in each of these sciences, but all have vanished and been confuted by later theories, and supplanted by a different generalization. In the meanwhile the Bible stands still in the solitary grandeur of its perfection; it waits, as the ages roll on, for confirmation and acceptance.

DR. PUSEY AND THE LAMBETH CONFERENCE.—The Rev. Dr. Pusey (says the *Times*) has addressed a long letter to the Archbishop of Canterbury, in which he contends that habitual confession was not discouraged by the resolution accepted by the Lambeth Conference. The public letter had been preceded by some private correspondence, in which Dr. Pusey had asked his grace to explain the way in which the conference had used the words "authorize" and "encouraged" in the resolution of the conference. "It is the deliberate opinion of the conference that no minister of the Church is authorized . . . even to encourage the practice of habitual confession." The archbishop had replied that special attention had been called to the words "authorize" and "encourage," but that he had no authority to explain the words which received the sanction of the assembled bishops. They had, however, been very carefully prepared, and must be taken to mean neither more nor less than they express. Dr. Pusey cannot conceive any clergyman requiring or enjoining private confession, and thereby narrowing the freedom left by the ancient, undivided Church, and by the Church of England so far following her practice; while an unjustified imputation would be cast on innocent souls bright with the grace of God who never used it. The question, however, which really touched him was the meaning of the two words mentioned above. "It would be a new thing now to have in my old age to be censured by one hundred bishops for what I have done for some forty years uncensured, with the cognizance of the bishops in whose dioceses I chiefly heard confessions—Oxford, London, and Exeter—and whose bishops to whom I explained my practice were leading bishops of the Church of England—Bishop Wilberforce, Bishop Blomfield, and Bishop Philpotts. I have over and over again maintained my practice publicly, and none of our bishops ever found fault with me for what I did. The question with me now is, 'Did the bishops, who happened to be present at that conference, mean to censure that practice?'" Dr. Pusey then refers at some length to a protest put forward some weeks ago by a former bishop of Hong Kong against the proceedings of the conference, in which he assumes, however, that the bishops decided that sacramental confession was at variance with the principles of the Reformed Church of England, and prohibited. If this was not denied, the document in question might in future years be regarded as the authorized exposition of the letter of the conference. The following is the crucial passage of the letter: "Your grace told me that 'the degree of weight to be attached to the words of the conference must be judged of by Churchmen according to their conscientious convictions,' but our convictions must depend upon the authority which the words have and which they claim. This is not the sort of council to which our divines of old used to appeal. Our divines used to appeal to a real general council of the Holy Catholic Apostolic Church upon points at issue between us and the Church of Rome, not to a gathering of bishops accidentally brought together, which might narrow the freedom left by the Church of England, or put any authoritative interpretation upon the formularies which are binding upon us. If this conference had authority over the consciences of English clergy, and if it had meant, on mature consideration of the subject and of our formularies, to condemn what I have done for the good of souls, then I should have felt that I had no alternative except to resign my office. But I do not think that it meant to do so, and I write this public letter to your grace as a sort of appeal to the bishops themselves to know whether they did mean (as Bishop Alford declares them to mean), by an expression which seems to me ambiguous, to condemn what has been my practice and teaching."

DEATH OF A BISHOP.—The Right Rev. Bishop Mackenzie, Sub-Dean of Lincoln, late Bishop Suffragan of Nottingham, expired at the subdeanery, Lincoln, on Tuesday morning, October 15th, at 3 o'clock. He had been long in feeble health, but his decease was quite sudden. He preached at Harby the previous Tuesday, and took part in the diocesan conference at Nottingham on the previous Thursday, and he had a long drive on Monday. The cause of his death was heart disease.

IRELAND.

DEATH OF CARDINAL CULLEN.—Cardinal Paul Cullen, the Roman Catholic Archbishop of Dublin, died on Thursday, October 24th. He was born in the county Carlow, Ireland, on the 27th of April, 1803. He was educated in Rome, at the College of the Propaganda, and after ordination was appointed professor of Hebrew. When Pius IX. fled to Gaeta, in 1848, Dr. Cullen was rector of the Irish College in Rome. He was the only one of the rectors of the college who was allowed to remain in the city. Great administrative care falling thus upon him, he showed remarkable tact and firmness. In a critical moment he placed the Propaganda and the Roman College under the protection of the American flag. Pius IX. nominated him to the primatial See of Armagh, Ireland, and he was consecrated on the 24th of February, 1850. Two years later he was translated to the See of Dublin, his position as "delegate apostolic" placing him at the head of the Catholic hierarchy. In June, 1866, he was created cardinal. In the Council of the Vatican, Cardinal Cullen was conspicuous as an advocate of papal infallibility. He was the first bishop of Irish birth raised to the cardinalate since the Reformation, and the first cardinal among the countless priests educated in the College of the Propaganda.

FRANCE.

AID FOR THE CLERGY.—The demands for pecuniary aid addressed to the minister of public worship by the inferior clergy have been so numerous of late that he has been obliged to reply that the sum of 6,000fr., which he disposes of for such gratuities, can do little or nothing among some 45,000 ecclesiastics. There are, it appears, about 20,000 *desservans*, or assistant priests, who receive only 900fr. a year. The minister proposes to ask the chamber to raise the stipend of 2 000 of these priests, between the ages of fifty and sixty, to 1,000fr. a year.

M. LEMOINNE ON THE POPE.—In a notice, in his usual sarcastic tone, of the letter of Leo XIII., M. John Lemoinne avows that all his hopes and expectations, moderate as they were, of the adoption of a more liberal policy by the successor of Pius IX., have been completely, "not so much disappointed, as destroyed." The new pope, he says, has "made advances to Protestant and heretical Germany." He "would do the same, if need be, to schismatical and persecuting Russia." But "he insists on remaining at open war with Catholic Italy." The *parti clérical* "applauds him with both hands," and "we are not surprised at it." No humiliation would be too great which held out a hope of recovering the dominion which has been lost.

MEXICO.

NEWS OF THE CHURCH.—Intelligence has been received from the city of Mexico to the 2d of October. The repairs on the cathedral of San Francisco are being carried forward with great activity. Our correspondent says: "Great enthusiasm prevails in the State of Puebla to hear the preaching of the Gospel. There is a grand future opened to the Church in Mexico, which proclaims the Saviour of the world to all the Spanish American race on this continent." In a postscript he adds this distressing news: "The bishop-elect has just received a telegram from Puebla stating that the congregation at Atzala has been attacked by the Romanists, and that twenty-five brethren have been assassinated."

[This last item has also appeared in the secular papers. We publish it as received; of course fuller reports by mail may somewhat modify the baldness of this awful statement.—ED.]

THE FIFTH CHURCH CONGRESS.

(*Concluded.*)

FRIDAY MORNING.

On Friday, October 18th, at the morning session, the subject for discussion was "Mutual Relations of Capital and Labor." At the request of the Bishop of Southern Ohio, president of the congress, Mr. John W. Andrews presided during the discussion of this topic. As the writers of the appointed papers were not able to be present, their papers were read by the secretary.

Mutual Relations of Capital and Labor.

PAPER OF MR. B. E. GREEN, DALTON, GA.

The danger to the working classes of centralization and imperialism has always been very great. The first error of governments in regard to their citizens was the systematic diminution of their private and local liberties in the middle ages. The second abuse had its origin in the corrupt epoch of the last of the Valois. It is the desire of most sovereigns to increase their power beyond all due limits. It has destroyed local and provincial liberties, spoliated weak nations and attached them to the stronger States, and led kings and democratic governments to maintain that they have the power to provide for the happiness and interests of their people in every department of their lives. In France this wrong policy was developed more than in any other country, and resulted in an undue increase of officials and taxes. The government of the last of the Valois solved the problem by organizing, for a fiscal purpose, the creation and sale of public offices. By one, the model of our own internal revenue system, it compelled citizens to submit, in their private accounts, to regulations ruinous to all interested, and useless for the maintenance of social order. On the other hand, it gave to the treasurer, by the sale of these rights of control, receipts increased in proportion to the straitened circumstances of the citizens, and subjected others to heavier taxation to the profit of the new functionaries. The third abuse is the incessant extension of the bureaucracy—that is to say, the multiplication of irresponsible agents paid out of the public treasury.

There are two forms in which centralism and the art of oppressing the people have attained a perfection in these latter days which are not noticed by Le Play, but were long since pointed out by Thomas Jefferson, and more fully illustrated by Calhoun, from the statesman's standpoint. These are the banking and funding systems, twin monsters, which in their progress have become, as Calhoun foretold in 1837 they would become, utterly intolerable. They, more than all else, are rapidly intensifying the antagonism of classes and ranging society into two hostile forces. On the one side are those whose capital is invested in the form of money and bonds. On the other are all whose capital is invested in all other forms of property, with labor, which has no accumulated capital, as their ally. Between the two, uncertain which to join, flit the degraded classes.

This antagonism has reached a point where, if some remedy be not found, and that speedily, it will end in "desolating strife." As Calhoun said in 1837, "It is useless to disguise the fact." As the Bishop of Connecticut said in 1877, "We may well face the fact." The time is near at hand when we will be forced to choose between ballots and bullets in the solution of the problem. Which should we as Christians choose? There are two questions from which violence is to be apprehended. First, from the advocates of the banking and funding systems, who desire a government of excessive centralization, with a soldier at its head, and an increase of the army;

second, from the deluded followers of that fell spirit born of degraded parents, of poverty and strong drink, which has most improperly been miscalled Communism. These are alike in that they all wish to enjoy property, or capital, without laboring for it; to live without labor, in violation of the Divine decree. They differ in that the former aim at the concentration of property, or capital, in the hands of the few, through the agency of usury and national debt; while the latter aim at a division of property, or capital, by force and robbery. All who believe that property should be acquired as the fruit of honest effort, and should be protected after it has been acquired, should unite against these foes of genuine Communism, which seeks only the common good of the community.

The remedy for this state of things is in the good offices of Christian men, both clergymen and laymen, in ameliorating differences and lessening discontent, and in a decentralization in those departments of government where centralization has made so great advances.

PAPER OF ABRAM S. HEWITT, NEW YORK CITY.

The problem presented is to make men who are equal in liberty—that is, in political rights—and therefore entitled to the ownership of property, content with that inequality in its distribution which must inevitably result from the application of the law of justice. In the solution of this problem all the ancient religions and governments absolutely failed. With the Christian religion, and the governments which have been based upon it as a foundation, the results have been directly the reverse. Christianity coordinates the individual, the family, and society into one harmonious scheme. But it has achieved its results by the growth and development of centuries. These primary steps in the Christian scheme—namely, the establishment of the rights of men to govern themselves, and to own and control the fruits of their own labor—may be said to have been only completed in our own day.

Given a state of things in which the wealth, instead of being equitably distributed, was all appropriated by the employing class, it was inevitable, as it was just, that a struggle should arise to enforce a different ratio of distribution. What is known, then, as the conflict between capital and labor, so far from being the subject of regret, is to be welcomed as evidence of a healthy and growing vital force in the organization of society. Society is now divided into four classes—the very rich, who live without labor from the proceeds of realized property; second, the great middle class, knowing neither poverty nor great riches; third, the industrious working classes; and fourth, the paupers, who neither work nor care to work. Should the first and fourth classes cease to exist, humanity would not have cause to shed many tears. The problem which society is trying to solve relates to the mode of getting rid of these two extreme classes without revolution and without injustice. The interests of the second and third classes are virtually identical. It will probably never come within the province of legislation to decide what is superfluous. The question will, doubtless, be settled by the action of causes now in operation, by which a larger portion of the accumulated wealth of society will be transferred from the class of the very rich to the class of the industrious poor; by the gradual growth of a better understanding between employers and employed there will gradually arise a different ownership of capital from that which now obtains. I regard the enormous growth of corporations as pointing the way to an easy solution of the whole question. To attack corporations, therefore, is to oppose that which offers in the long run the best promise for the advancement of the working classes. To be sure, corporations develop evils; but evils are incident to progress under all circumstances. The corporate principle is the only one which admits of the association of labor and capital upon the basis of an ownership distributed among those who contribute either capital or labor. In the nature of things it would seem that corporations will ultimately be organized upon a distribution of ownership among those who are engaged in them, so that in the end the business of the world will be conducted by men in association with each other, each being directly interested in the ownership of the enterprise in which he is engaged.

The division of ownership must, however, spring not from charity, but from mutual interest. The present owners begin to see that profits are impossible on the existing system, and labor is becoming sufficiently intelligent to understand that it must rely for compensation upon what the business can afford to pay. But until labor becomes an owner it never will understand the capacity of the business to pay.

The Church and its ministers, and, above all, its intelligent laymen engaged in affairs, can hasten the good time coming by efforts to enlighten both those who employ and those who are employed; to point out that there has been a steady, irresistible, unmistakable progress in the amelioration of the condition of mankind and the relations of men to each other; that this industrial strife is the evidence of progress, and that the questions presented are advancing to a solution which should comfort the patriot, console the philanthropist, and encourage the Christian.

PAPER OF THE REV. JOHN W. KRAMER, M.D., NEW YORK CITY.

The government should furnish to the people an honest currency. It should also watch private business closely as it becomes "affected with public interest." Private enterprise is jealous of legislative interference; but when it becomes identified with public interests, legislation must prevent the public welfare from becoming injured by it. In the building of houses, for instance, the State must require that the conditions of health are observed. Again, labor should have a claim upon the fruits of its production, as loaned money is secured by a mortgage, and this claim should be as sacred as a lien upon property. Yet again, in the future, and without violating present agreements, some way should be found for taxing capital. The present tariff, also, bears unfairly upon the laborer. Legislation should not be a hindrance to the laborer for the benefit of the capitalist.

As to the duty of the Church, she should remember that she is the Church of "the carpenter's Son." She has made freemen of the oppressed in all lands by declaring the teachings of Christ, and yet she has sometimes forgotten that sanctity, piety, and industry are virtues in God's sight, and not wealth, gifts, and indolence. Heaven never blessed knight errantry with the recovery of the Holy Land, but means to give it to honest toil. That Church will reach the Holy Land and shout with the angels beside the empty sepulchre of the risen Christ which gives its first ministry and fullest blessing to the men who are "fruitful and multiply and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." The Church may not do that; but may go first to wealth and court it, and to retain it may compromise the truth of Christ. So-called philanthropy will often strike blows for those who will not strike for themselves; and turn upon strikers in the midst of a struggle for life to cripple them with ill-timed criticism. Too many clergymen seem to forget, at least our brethren in England, too often, that it is too late for capital to become the feudal or paternal guardian of labor. If they would only receive alms; but, thank heaven, so many of them will not! Honest, terrible, and charitable preaching to the rich and the poor may possibly do something toward healing the breach. Christianity must show that it is a sinful state of society "where there is no relation between them except the payment of wages and the receipt of charity." If the Church has nothing for the laborer but to bid him "be satisfied with that state of life unto which it has pleased God to call him," he will stand outside and curse her. She may go on, to be blinded with the gifts of the rich and have a canting denunciation of blasphemy to hurl at the curser; but God and the Church are not then in agreement, and "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabbaoth."

Addresses were made by the Rev. Dr. J. N. Galleher, of New York city; the Rev. C. W. Duane, of Swedesborough, N. J.; and the Rev. Dr. J. H. Hopkins, of Williamsport, Pa.; which expressed the Church's sympathy for the laborer, and described the Church as the great healer of antagonisms among men.

ADDRESS OF THE REV. THOMAS GALLAUDET, D.D., NEW YORK CITY.

Figures are extensively used by laborers and capitalists. Four figures—1, 8, 7, 8—are used most extensively in all business throughout the world. Eighteen hundred years ago He who was the great teacher, as well as the compassionate Saviour, was born. He perfectly understood all the questions which bear upon the highest interests of mankind. On the day of Pentecost, through His inspired apostles, He established the society which should eventually guide men—individually and collectively, in communities and in nations—to the highest degree of genuine prosperity. This society has brought down to us not only the threefold ministry, the life-giving sacraments, the Bible interpreted by the great Catholic Creed, but also the Lord's treasury. Free-will offerings, made to this treasury conscientiously and persistently by those who have incomes derived from capital, will enable this society—the Church of Christ—to minister to those who support themselves and their families by daily labor in such a way as to draw both classes more and more together in the bonds of charity. The Divine teacher has promised that such a course will bring harmony and peace.

We of the clergy earnestly ask for the free-will offerings of all classes of people to the Lord's treasury, and also that we may have their personal coöperation and advice as to the best methods of using this consecrated money. We ask them to find the pathway of duty and privilege by the careful study of the practical doctrines of the omniscient Teacher as laid down in the sermon on the mount and the parable of the talents. We ask them to come more closely together in the hallowed associations of parish life, that thus the whole Church, in its corporate capacity, may rise to its true position and challenge the attention of all thinking men as the society which was established by the God-man to be the softener of human woes, the peace-maker in human conflicts, and the teacher of true wisdom, not by physical force, but by spiritual persuasion.

When all who profess and call themselves Christians shall once more rejoice in organic unity, and cultivate all the graces of the Spirit, the conflict between labor and capital, and all other troubles arising from selfishness, will disappear.

FRIDAY EVENING.

Christ in the Personal Life.

PAPER OF THE REV. W. N. M'VICKAR, PHILADELPHIA, PA.

It is not to be denied that from different standpoints Christ's religion presents two very different and contradictory aspects. From the one it seems to be the narrowest and meagerest of schemes, striving to cramp the world into a little local mould of its own; on the other hand, it is seen and heard offering freedom and unlimited development. The writer dwelt for some space on the first view of the matter. Christianity must always seem to call men to be "giving up." If its rewards and promises are demanded, it turns its back upon the sphere of man's old hopes, to point him to a region for whose desire, or knowledge even, faculties and hopes had to be reborn and grown. And then again, at the heart of it all, giving personality and meaning to it all, was a Man out of the many millions of fellow-men, and the Man bearing a cross.

From this general view we may be reminded of our own first personal experience of it, and we remember just how we received its call to be a Christian; how dismally it broke upon us "to take up our cross and follow Christ." Here on the one hand was our earthly heritage stretching out its broad acres of being; on the other hand, one tree, wanting every power of temptation over us, and to have the right to eat of that tree we must abjure all the other joys. Or, as we have contemplated a still more personal sacrifice, we have pictured and shuddered at the ghost of a possible sainthood, when we should be sanctified into a little remnant of the humanity we once were. Or, as we have been told that at last we should be in some way like the Master, we

have been set to wonder what that could mean. Does it really mean that we must bind and mould and break ourselves, so that in the end we shall be a stiff little imitation of Him, neither ourselves nor Him?

Against all this we have another view of promises and experiences just as sharp and clear; we see men, grand and true, who have known this true life, and are trying to tell us of its freedom and happiness, and we ask how we can reconcile these inconsistencies. The answer is that Christ in the personal life is a new life. The reconciliation lies in the mystery of that life. How then shall we achieve this Christ-life, if it is supernatural? We must, first, recognize it as a fact; secondly, we must bring ourselves into sympathy with it; and thirdly, we must work it out.

PAPER OF THE REV. S. C. THRALL, CUMBERLAND, MARYLAND.

Christ in the personal life is the foundation of all theology, whether doctrinal or practical. By the term Christ in the personal life I understand a mysterious organic union of man to Christ, as God and man, wrought by the Holy Spirit, whereby man becomes partaker of His nature, and is enabled to serve God acceptably unto eternal life. It will of course be understood that I omit all mention of man's redemption by the sacrificial death of our Lord Jesus Christ, simply because it comes not within this branch of theological discussion. I say mysterious union, because it is a union of which we can know nothing certainly by methods of human analysis or experience of the senses, and of which we know only by faith, as a fact revealed to us by God himself. I say organic union because we know of life not essentially, for life itself is in every way a hidden mystery, manifested only by organism; but I mean thereby a real union, by which the life of Christ, God and man, flows into and becomes common with the personal life of the individual, communicating to the individual the Divine life. Such union as our Lord sets forth when He says, "I am the vine, ye are the branches." The vine including the branches, the branches part of the vine, and the whole fructified and organized by a common life. Such unity as our Lord describes when he prays, "That they all may be one, as Thou, Father art in Me, and I in Thee, that they may be one in us"; and again, "I in them and Thou in Me," that they may be made perfect in one such union as St. Paul describes when he speaks of Christians as "members of His body, of His flesh, and of His bones"; or when he speaks of us as "grafted in" or partaking "of the root and fatness of the olive tree." These are figures, indeed, but figures which express the fact of organic unity and community of life.

This organic union was clearly purposed in man's creation. Man was created a living soul, and as such stood in need of the Divine spiritual life. So St. Paul, dealing with the subject of the Incarnation, rests its necessity not in man's fall, but in his state as created. "The first man Adam was made a living soul, the last Adam a quickening spirit." Man's fall modified the effect of the Incarnation, and probably put it later in time. Normally, the Divine life, flowing through the Incarnation, the human will harmoniously coöperating, should have had its orderly development to bring every one "to the measure of the stature of a perfect man in Christ Jesus." But what sufficed for man as created did not suffice for man with sin added. To the man perfectly organized there was need only of the "quickening spirit" of the second Adam superadded.

Thus the reorganized humanity, which was in Christ, the second Adam, became the efficient means of restoring or reorganizing the disorganized humanity of as many as are united to Him. The agent of this union of the individual to Christ is the Third Person of the Holy Trinity. But because man could have from consciousness no certainty of his regeneration God hath appointed an "outward and visible sign" as "a means whereby we receive the same and a pledge to assure us thereof." And, as God hath appointed a method whereby we may be assured of our regeneration, so for the nourishment of this new life He hath appointed another method, whereby we are assured that we partake of Him as a "spiritual food and sustenance." Herein we partake of His reorganized humanity, and of His Divine nature, of His "body and blood," and of His "quickening spirit." Herein lies the kernel of the doctrine of the real presence, which it seems to me no Christian would doubt, save that he mistakes its meaning. For by flesh and blood are not meant some material elements, which are in a perpetual flow, and have no identity, but that human nature which in Him while he lived on earth and in us while we live on earth perpetually, by vital chemistry, assimilates elements from nature, exhausts their force in living effort, and then eliminates the refuse from the body without marring the identity of our persons. The real presence is Christ present in His own appointed visible signs, present in His inseparably united, perfect humanity, and perfect divinity. His perfect human nature the nourishment of our regenerate human nature, His "quickening spirit" the nourishment of our quickened spirit, and so "He giveth himself to be our spiritual food and sustenance in that holy sacrament."

But, as in the natural life, each individual life may be dwarfed or distorted, or mutilated, or untowardly cut off, either by environment or personal neglect, or indulgence, or perversity, so the regenerate life may be dwarfed or distorted, or mutilated, or destroyed, by temptation, by sloth, by indulgence, or by a perverse will. The members of the body of Christ may be enervated by idleness or indulgence. They may be given to harlotry with the world, the flesh, and the devil. Still it is not the less true that they are or had been branches, and as "members of the body of Christ" had been "grafted in to partake of the root and fatness of the olive." We may "defile the temple of God," "which temple" we "are," and yet "the Spirit of God dwelleth in" us "except we be reprobates."

But though Christ in us doth not compel or assure us, yet he doth not assist simply, but enable us; make us able for whatever of endurance or performance is set before us. Christ in the personal life is omnipotence in us. Partakers of the Divine nature, we are equal to anything we may rightly undertake in the moral or spiritual sphere. Christ in the personal life is both a regenerate humanity and a quickened spirit, which, though it is like all life, feeble in its first beginnings, yet nourished by heavenly food and disciplined by exercise, doth "unto the principalities and powers in heavenly places make known by the Church the manifold wisdom of God," and therein work out both in us and for us "an exceeding and eternal weight of glory."

ADDRESS OF THE REV. J. M. PRINGLE, HENDERSON, KY.

To be in Christ is the primary condition of filial communion with God. It signifies acceptance with the heavenly Father through His forgiveness for Christ's sake; and this is the first effect of spiritual faith in Christ, and then comes the renewing of the Holy Spirit by the inward reception of Christ.

As an illustration of the manifestation of this indwelling of Christ the speaker referred to the account of St. Stephen's death. This inspiring apocalypse of St. Stephen was really the very same thing that St. Paul intended when he wrote to the Corinthians: "God, who commanded the light to shine out of darkness, hath shined into our hearts to give us the light of the knowledge of the glory of God in the face (or person) of Jesus Christ." And so it is when Christ is revealed to us in the Holy Spirit, as well as to us in the letter of Holy Scripture. There is an internal illumination in the knowledge of God and of Jesus our Lord. "Ye were sometimes darkness, but now are ye light in the Lord." But the story of St. Stephen tells us further that he prayed for his murderers. "He cried with a loud voice, Lord, lay not this sin to their charge." See here, also, how St. Stephen labored against all odds to preserve and keep his heart and his affections in the channels of those two great commandments—love to God and love to man. Whatever effort it may have cost the dying martyr to do this, and especially when he reflected that his enemies were also the enemies of Christ and His Church, yet it is plain that the conviction of duty and obedience triumphed gloriously over their opposing emotion, so that he cried with a loud voice, "Lord, lay not this sin to their charge," and in this manner St. Stephen gave to the world, no less than to the Church, the most decisive evidence that he was in Christ and Christ was in him, whether to live or to die.

St. John says: "Hereby we know that He abideth in us, by the Spirit which He hath given us." And I assume it as clear and manifest that, practically speaking, from the human side of observation, the Church of Christ was instituted, and the ministry appointed for nothing else than the introduction of Christ into the hearts and lives of men, and how best to accomplish this grand consummation, how to form Christ in the hearts of the children of men, is the great object of our anxious inquiry and pursuit to-day. It has, I hope, assembled us together in this Church Congress. And I may remind you that while, to use the nervous language of a good soldier of Christ, "There is no employment more honorable, more worthy to take up a great spirit, more requiring a generous and free nurture, than to be the messenger and herald of heavenly truth from God to man, and by the faithful work of holy doctrine to procreate a number of faithful men, making a kind of creation like to God, by infusing His Spirit and likeness into them, as God did into Him, and raising out of darksome barrenness a delicious and fragrant spring of saving knowledge and good works," yet, at the same time, I have to tell you that this is harder to do than the hardest manual labor, perhaps, to which the old Western pioneers ever applied their bold and lusty sinews.

But still, after all and for all our subordinate painstaking, toil, and labor, there is full and ample compensation in the simple thought that whatever is really effected in this way, although it may be very little, yet it shall last forever. It is "Christ in you the hope of glory."

ADDRESS OF THE REV. N. S. RULISON, CLEVELAND, OHIO.

Beginning with this fact of Christ dwelling in man, I am impressed by the lack of correspondence and due proportion between the fact and the results. The fact is grand and wonderful—stupendous. Christ stands in this lower world, not merely the picture, but the real presence of God; not only pointing each personal character that has high aspirations to a far-off heaven, but filling each with the very fulness of a living, present God. But beings so grandly endowed ought to stand towering in righteousness above their lower fellows, as the great mountains stand strong and high above the little hills about their feet. If Christ is in them who believe on Him, why does not the Church, with its unequalled organization, lead up the race from the degradation of sin to the exaltation of the sons of God? Was Christ mistaken when He said, "As My Father sent Me, so send I you"? Is Christianity a failure, and worse, a cheat? Questions like these men are asking every day, some in sincerity, some with sarcasm, but all because of the apparent disproportion between the Christian's alleged privileges and his work.

The average Christian character does not deeply impress the world with its Christlikeness. Why? Chiefly, I think, because Christians do not have sufficient faith in Christ, and consequently fail to realize His presence and power. Christ offers Himself to all. But He forces Himself on no one. When Jesus fed the five thousand, the men of that multitude took as much as they would. And so now, when Jesus feeds His people with His life they may take of it as much as they will. It is so with human friendships; we may stop them at the stage of mere acquaintance, or we may let them grow into lasting loves. And it is even so with the Divine friendship. We may imitate society manners, and make formal calls on Christ on Sundays, or we may keep the gates of our being lifted for His entrance at all times. He stands at the door of human character and knocks. Some refuse to hear or open. Some hear and open, but suffer Him only to enter the outermost room, as the Bethlehemites suffered the Christ-child to be born in a stable, but had no room for Him in their inn. But with most of us the avenue that leads to the throne-room of our being is not unfrequently barred against Him. The bar is unbelief.

A failure to realize Christ's presence is a cause of weakness; this is the central thought of this address. You know there is such a weakness

You see Christian people whose religion seems a religion of sentiment. The history of Christ's life has touched their emotions, and they follow it in thought from Bethlehem to Bethany. But there they stand continually, much as the disciples stood, dazed and gazing to see if Christ would come again, and because year after year and century after century have rolled away, and no mortal eye hath seen in the star-depths the flashing glory of the advent Mahanaim, there grows up the feeling in their hearts that perhaps He will not come, and so all thought of Christ is only an influence.

Then there are others whose religion, while it is a religion of principle, does not seem inspired by a personal, living Christ. There is an intellectual knowing about Christ, but little real, personal acquaintance with Him, and as a natural consequence, there is little of that spirituality and enthusiasm of living and serving necessary to produce great results. I am not saying that Christ does not dwell in the personal life of men whose natures are largely emotional or largely intellectual. But I say it is one thing to have Christ in us, and an added thing to realize that He is in us. Until we recognize His presence we will not live at our best.

On the other hand, when there is this realization of Christ's presence in the personal life of men, the effect on the individual and the world will be marvellous. First, the man will have a deepened sense of the dignity of his manhood. As long as God shall live in you, and you shall be able to realize His incarnation, your nature will have a dignity and glory that no physical antecedents can effect. Then, with the sense of the glory of manhood allied to God, will come the desire and effort to live as God would have men live. There are few families who do not live when entertaining guests more circumspectly than at other times, and if we could realize the presence of the Divine One, we should be kept from many an idle word and unseemly action. The consciousness and power of a present Christ would give men what they want—the mastery of life. You see, for instance, men trying to reform a life that has been cursed by intemperance in drinking. Orators will picture a drunkard's sad experience; physicians will show him the inflamed tissues of his body; employers will tell him that he is losing in money; wife and children will plead with him in all the agony of human love. But, commonly, it will all be of but little avail, because the man is not master of himself. He never will be until he becomes a Christian. Christ in the personal life is the world's great want. Temperance is good, honesty is good, purity is good; but Christ is better, and more than all. The Christ-like character will not come by miracle, but in a perfectly natural way, according to the law of association. There will be contact, communion, assimilation, likeness. Finally, Christ known and realized in the personal life will give men power to accomplish God's work in the world.

CLOSING ADDRESS OF THE RT. REV. T. A. JAGGAR, D.D.

Friends and Fellow Churchmen: I trust I shall not be out of harmony with the spirit of the congress if I indulge in a few formal expressions of thankfulness at this time. The movement of the congress is toward that which is true and real, and it is with real thankfulness to God, and thankfulness to the brethren who have come here from a distance to edify us, that I survey the work of this session. And I must express to these my honored friends, the secretaries, our appreciation of their abundant labors; more abundant, perhaps, than you suppose. Some have asked me during the recess of the congress whether I was not tired. Perhaps I have looked so as I have sat in this chair, but now at the close of the congress I will tell you I have been as irresponsible as an automaton. The secretaries have done the work, and done it skilfully and well; and to them is due the efficient conduct of the congress. I have been sitting quietly in my dignity, luxuriously enjoying myself. How can I express, not only on my own behalf, but on behalf of the Church people and the Christian people of Cincinnati, our feelings of gratitude to the brethren who have written and spoken? Shall we not go back to our work when they have left us—and may God's blessing go with them, and may they feel that we are nearer to them, perhaps, than they knew—shall we not go back to our work with enlarged ideas, with a truer feeling of charity, and with a more determined loyalty to our grand old Church. [Applause.] I think we shall. And now, let me say that I have observed through all the deliberations of this congress one principle pervading the essence of all the speeches—the principle of personal love and loyalty to the personal Jesus. The principle which was struck so eloquently by the eloquent speaker at the communion service has vibrated through all of our deliberations. Though we have differed widely, not one bitter personal word has been spoken, and I dare to think that not one bitter thought has been cherished. [Applause.] And, my dear brethren, suffer a word of exultation as we part. How beautiful and fitting it has been that the theme with which we opened the congress should be the theme, the note, which we strike at its close! As in a grand oratorio there are numerous variations, and yet one theme pervades the whole, so there have been in this congress many varieties of thought and expression, but only one theme—a personal and adoring faith in Christ. Suffer, therefore, a word of exultation, Christian laymen and laywomen, and brethren of the ministry, for is not this the strength of the Church, that in which it must be rooted—faith in the personal Saviour? Ay, it is the faith which ushers us into liberty, and seeks God really, and not on account of any merit of our own; the faith which works by love, and kindles enthusiasm in our souls for the personal Christ. It is the faith which makes us obedient, and which keeps us ever humble. Must not such a faith as that lead us out into all truth? For as it involves obedience, through it we realize the Saviour's promise, "If any man wills to do God's will, he shall know of the doctrine." Therefore I say, having as ministers and members of the Church this personal faith in Christ, living by that faith and knowing His life and His love, we may fearlessly go forward and be moved by one and the same passion, not for our preconceived opinions, nor for the opinions of any man or any set of men, nor even for our Church, but by one and the same passion, in love of Christ, for the truth, seeking it and knowing it. Having this faith as Paul had it, would he not, if he were here, speak to us in these words, and may we not take them as a parting charge: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things"?

ADJOURNMENT OF THE CONGRESS.

At the conclusion of this address the *Gloria in Excelsis* was sung, the benediction was pronounced by the president, and the congress adjourned.

MASSACHUSETTS.

BOSTON—*Church of the Advent.*—An exceedingly interesting letter has been printed, from the Rev. Dr. Bolles, on the history of this parish. It was called out by a very inaccurate account of the parish which appeared not long ago in the Boston *Post*. This monograph has much interest now, and will be very useful in future years.

CAMBRIDGE—*The Favorable Condition of the Churches.*—The Church is steadily and successfully doing its work in this important university city, where until recently it had but a slight foothold.

Christ church, with its large Sunday-school and work among the poor, who form a large constituency in parishes so old as this, is always full of true vitality. The rector, the Rev. Dr. W. C. Langdon, well known for his work in Italy, has resigned his cure, the resignation taking effect November 1st. The parish, in accepting his resignation, passed complimentary resolutions, and voted the use of the rectory and a continuance of his salary until January 1st.

St. Peter's church, under the rectorship of the Rev. E. M. Gushee, does its work quietly but steadily. The musical services of this church are particularly hearty and attractive.

St. James's church, whose late energetic rector, the Rev. T. S. Tyng, has now gone to undertake missionary work in Japan, leaving a chapel at East Somerville as some of the fruits of his labors, continues to prosper under the charge of Mr. Edward Abbott as lay reader. Mr. Abbott, lately an editor of the *Congregationalist*, is now a candidate for Orders, and it is hoped he will remain the rector of this church when ordained.

The Mission of the Ascension continues its work in the third ward under the charge of the Rev. Prof. A. V. G. Allen, D.D. The classes for confirmation are large, the congregations are encouraging in numbers, and the musical rendering of the services of superior order.

At St. John's chapel the Sunday services are always thronged, and it is a favorite resort for the students of the university. During the past summer the interior of this beautiful building has been newly decorated at the expense of its founder, Mr. R. M. Mason. This is the chapel of the Episcopal Theological School. That institution is prosperous and strong under the energetic deanship of the Rev. Dr. George Zabriskie Gray. The considerable increase in the number of students has filled the dormitory building, which was thought by some to be, perhaps, unnecessarily large at the time of its erection, so that its further extension has become imperative, and its donor, Mr. A. A. Lawrence, is about to enlarge the building to double its present capacity, to meet this want. A dignified residence for the dean is also about to be erected by funds contributed by another friend of the school. A refectory has also now become an absolute necessity, since the large increase in number of the students. Plans have been made for an attractive and convenient building for this purpose, but the school has not the means to erect it, and it is hoped that some large-hearted layman may undertake this important work, and thus assist an institution which has a great task to do and is placed in so important a centre of influence.

CONNECTICUT.

NEW HAVEN COUNTY CONVOCATION.—A meeting of this convocation was held at Waterbury on Wednesday and Thursday, October 23d and 24th. The first session was held in the rectory of St. John's church on Wednesday afternoon. The Rev. Dr. Olmstead was reëlected dean, and the Rev. E. S. Lines secretary. An essay was read by the Rev. Mr. Coleman, of North Haven, on "Preaching." A discussion followed, in which the Rev. Drs. Harwood and Bingham, and the Rev. Messrs. Lobdell and Micou, and Messrs. Van Buren and Widdemer took part. The text for exegesis, I. Corinthians xv. 28, "And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all," was discussed by the Rev. Drs. Harwood and Olmsted, and the Rev. Messrs. Vibbert, Van Buren, Wilson (of Orange, N. J.), Micou, and Coleman.

The missionary meeting was held in St. John's church on Wednesday evening. Addresses upon the subject of missions were made by the Rev. Dr. Olmstead, and the Rev. Messrs. Lobdell, Wilson, Whittlesey, and Widdemer.

On Thursday morning, at 6:30, the Holy Communion was administered, the Rev. Dr. Olmstead being assisted by the rector and the Rev. Messrs. Andrews and Baldwin. The closing service was at 10 o'clock. The Rev. Dr. Bingham was assisted in the Morning Prayer by the Rev. Messrs. Colton, Denslow, Torrance, and Van Buren. The convocation sermon was delivered by the Rev. Dr. Olmstead, of Branford, from the text, Romans vi. 19: "I speak after the manner of men, because of the infirmity of your flesh."

A short meeting of convocation was held after the public service. Dr. Bingham presented a plan of a sermon on the text, Ephesians v. 14: "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." The subject was "The Revival of Churchly Life in our Congregations." An animated discussion of "the plan" followed, in which Mr. Andrews, Dr. Horton, Mr. Micou, Mr. Widdemer, Dr. Olmstead, Mr. Lobdell, Mr. Seabury, Mr. Wildman, and Mr. Van Buren took part. The subject of the preaching by clergymen as candidates in vacant parishes having been presented by the Rev. Mr. White as a great and growing evil, concerning which some action should be taken, a committee, consisting of Dr. Olmstead, Dr. Harwood, Mr. Vibbert, and Mr. White was appointed

to consider the matter and report at the next convocation.

The next meeting will be held in Christ church, Ansonia, in February. The Rev. Mr. Lobdell will be the preacher; the Rev. Mr. Gray the essayist; the Rev. Dr. Harwood will present the sermon plan. The missionary speakers will be the Rev. Dr. Harwood, the Rev. Messrs. Micou and Denslow, the Rev. Prof. Russell, the Rev. Messrs. Tremaine and Fitzgerald. The text for exegesis will be St. John xx. 23: "Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained."

NEW YORK.

NEW YORK—*General Theological Seminary.*—At a meeting of the trustees of the seminary, held on Wednesday, October 23d, the Rev. Dr. E. A. Hoffman, rector of St. Mark's church, Philadelphia, was elected dean, and the Rev. Dr. Thomas Richey, rector of St John's church, Waverly, Md., was elected professor of ecclesiastical history. The duties of these offices are now performed by Bishop Seymour, and it is understood that he will resign them finally about the middle of next June.

Lectures in Association Hall.—The Rev. J. W. Bonham, evangelist, delivered recently a series of biblical lectures in Association Hall, as follows: On Monday afternoon, October 21st, on "Sin"; Tuesday, "Condemnation"; Wednesday, "Substitution"; Thursday, "Justification"; and Friday, "Faith." On Sunday evening, October 27th, he delivered a lecture to a large audience in the Lyceum Theatre, on Church work in London, at midnight, to rescue the fallen.

NEWBURGH—*St. Luke's Home and Hospital.*—At the last annual meeting of this institution the following officers were elected for the ensuing year: President, Mrs. C.S. Jenkins; vice-president, Mrs. R. Emery; secretary, Mrs. J. L. Rogers; treasurer, Miss R. M. St. John; managers, Mrs. O. Applegate, Mrs. H. McKim, Jr., Mrs. J. J. Wanzer, Mrs. S. B. Straw, Mrs. S. Ely, Mrs. A. Post, Mrs. C. Morton, Mrs. G. E. Edgar, and Mrs. J. M. Stoutenburgh.

The secretary reported that during the past year the health of the inmates had been generally good. Four new inmates were received into the home, and other applications were refused because of lack of room.

In the hospital nine cases have been treated, and two surgical operations successfully performed. All but two of the inmates were charity patients. Five persons were discharged cured. Two persons died.

The institution has received, with the balance in the treasury from last year, $3,031.57, and has expended $1,857.98, leaving a balance in hand of $1,178.59. It also holds in trust $2,406.07.

LONG ISLAND.

RECEPTION OF BISHOP LITTLEJOHN.—A reception of the bishop of the diocese was held in the church of the Holy Trinity, on the evening of October 24th, to welcome him on his return from official duties abroad, and to hear from him details of the Lambeth Conference. There was a very large gathering of clergy and laity, and citizens of Brooklyn generally. Excellent music was rendered by the choir, who gave the *Te Deum* with very fine effect at the opening of the service. The Rev. Dr. Browne (the bishop's chaplain) and the Rev. Dr. Paddock conducted the service. The Rev. Dr. Hall presided, and introduced the Rev. Dr. Snively, who tendered, in a few felicitous words, a warm and affectionate welcome to the bishop, referring to the able representation he had given the American Church in the conference, and congratulating him and all others upon his happy return to the work and care of the diocese.

Bishop Littlejohn, after replying in a feeling manner to this greeting, proceeded to address the crowded and interested congregation upon the conference at Lambeth, detailing carefully the subjects which engaged its attention, the method of debate, the conclusions reached, the reports rendered by committees, and all the work of the assembly. He described the scenes at the opening and closing of the conference, giving vivid pictures of those great and now historic events. He also spoke in high terms of the present efficient administration of St. Paul's cathedral, London. Very delightful sketches were drawn of many of the bishops of the English Church, and references made to the kindly, gentle, Christian life of those excellent fathers of the Church in their homes, which exemplify at once the highest culture and the purest religion. The bishop spoke of the American delegation as calling forth from their English brethren very high commendation. The paper was very complete, prepared with careful finish, and, though occupying more than hour in delivery, was listened to with intense interest. It is impossible, in a mere report, to give any adequate idea of its contents and scope.

At the conclusion of his address the bishop spoke of the Bishop of Massachusetts as present in the chancel, who was thereupon introduced to the audience by Dr. Hall. Not expecting to speak, he simply expressed pleasure in the services of the evening, and excused himself from further remarks.

It is expected that Bishop Littlejohn will, on future occasions, present other views and results of his recent official stay in Europe.

BROOKLYN—*St. Augustine's Mission.*—This mission to colored people, under the charge of the Rev. E. A. Edgerton, was founded by the missionary committee during the last year, and is steadily increasing in numbers and interest. It has a Sunday-school of forty-five children, of whom fourteen are confirmed; and there are twenty-five communicants in the mission. The Rev. P. T. Rogers, deacon, was in charge until his death in May last. A church building is much needed, and donations of books for the Sunday-school library and other gifts will be very acceptable.

Grace Chapel.—The anniversary of the Guild of this chapel was observed on the evening of October 22d, the Rev. Dr. W. A. Snively, rector of Grace church, presiding. The service was conducted by the Rev. Dr. T. F. Cornell and the Rev. Messrs. Craik and Barrows. The third annual report was read by the Rev. Mr. Tighe, master of the guild and minister in charge of the chapel. It reported: Baptisms, 67; candidates confirmed, 70; marriages, 21; burials, 52; celebrations of the Holy Communion, 54; public services, 160; sermons and lectures, 166; average attendance, 135; Sunday-school sessions, 52; Sunday-school offerings, $129.59; other offerings by Sunday-school, $48.83. Twenty-one loads of wood were distributed to the poor, nineteen sick persons provided for, who received thirty-one free visits from three physicians. Three burials had been provided for in part. Forty-two persons were assisted by the distribution of clothing, and six families received some assistance in their rent. Four persons were sent to St. John's Hospital, and are now restored to health. The temperance pledge was given to nine persons on their knees before the altar. Employment was obtained for eighteen persons, some of whom are heads of families. Over 500 visits were made to the sick alone. The receipts in the year amounted to $2,694.11, and the disbursements, $2,681.34.

Messrs. Richard Lacey and Wm. G. Low, of Grace church, made brief addresses, after which Dr. Snively introduced Capt. Matthews, of the United States Navy, who gave some very interesting details of Church work in China. The Rev. Dr. Cornell and Mr. Barrows followed with excellent addresses, when the rector closed with a few remarks commending the guild and its master for the gratifying results of the year's labors.

After prayers and benediction by the Rev. Dr. Snively the clergy and others, with their families, to the number of about a hundred, passed into the rectory adjoining, where a reception, with refreshments and music, was given by Mr. Tighe and the members of the choir.

CENTRAL NEW YORK.

CONVOCATION OF THE SECOND MISSIONARY DISTRICT.—This convocation met on the evening of Tuesday, October 15th, in St. James's church, Clinton, the Rev. John Bayley, rector. At the opening service the Rev. J. Winslow preached in place of the Rev. H. L. M. Clark, who had received the appointment. The Rev. Mr. Dean, of Holland Patent, supplemented the preacher's words by a few well chosen, earnest remarks.

On Wednesday, at the morning service, the Rev. G. W. Gates preached. In the afternoon an excellent paper was read by the Rev. Mr. Dean upon "The Evidences of Christianity and the Kinds of Proof Demanded to Establish Religious Faith." The Rev. Drs. Van Deusen and Gibson, and the Rev. Messrs. Wicks, Bell, Gates, and others participated in a very profitable discussion.

The Rev. Charles H. Gardner, of Utica, was elected secretary of the convocation, and Messrs. William B. Jackson and Charles H. Smythe were elected members of the board of missions

In the evening a spirited missionary meeting was held, and addresses were made by the Rev. Dr. Van Deusen and the Rev. Messrs. Lemon, Winslow, and Gardner. The Rev. Dr. Goodrich, of Utica, is president of the convocation. Twelve clergymen were present.

DIOCESAN STATISTICS.—The Journal of the last convention contains the following statistics: Clergymen canonically resident (bishop, 1; priests, 93; deacons, 6), 100; officiating but not canonically resident, 1; ordained deacons, 2; ordained priests, 5; candidates for Holy Orders, 7; postulants, 8; lay-readers, 39; parishes, 106; chapels and missions, 33; churches consecrated, 2; corner-stones laid, 4; whole number of churches, 119; parish school teachers, 3; pupils, 85; academic school teachers, 21; pupils, 263; theological school teachers, 5; pupils, 7; Church homes, 2; Church hospitals, 2; inmates of homes and hospitals, 246; number of families (estimated), 7,117; baptisms (adults, 475; infants, 911), 1,386; confirmed, 929; communicants, 12,008; marriages, 356; burials, 698; Sunday-school teachers (reported in 103 parishes and missions), 1,129; pupils (ditto), 8,806; contributions—parochial, $167,981.14; diocesan, $40,973.29; general, $10,569; value of Church property, $1,600,000.

SYRACUSE—*First-fruits of the Kiowas, Comanches, and Cheyennes.*—Mrs. Mary D. Burnham writes:

A most interesting and impressive service was held at Grace church, in this city, on the morning of Sunday, October 6th. The four young Indian men in the charge of this diocese, to whom the attention of the Church has been several times directed in the last six months, received Christian baptism. The sacrament was administered by the bishop of the diocese, and was preceded by a short address, in which the bishop called attention to the remarkable circumstances surrounding the occasion, and referred briefly to the history of the candidates and to the noble work of the Christian officer in whose charge they were held for three years as prisoners of war at St. Augustine. The bishop spoke of their changed life and purposes, and commended them and their people to the prayers of the congregation as they took their solemn vows, and entered upon a greater warfare than they had ever known, as soldiers and servants of the Lord Jesus Christ.

The appearance and conduct of the young men was deeply devout. Their answers in the Baptismal Service were clear and strong. They were baptized in the order of their age—the oldest first—and received Christian names as follows: David Pendleton (Cheyenne); Paul Caryl (Kiowa); Henry Pratt (Comanche); John Wicks (Cheyenne). Their tutor and guardian, the Rev. J. B. Wicks, of Paris Hill, preached from St. Luke v. 11, gathering up the chief thoughts of his sermon at its close in a fitting allusion to the baptism. He said: "To-day we sing the song of the Lord with gladness of heart. Ships from the 'great sea' of the plains have come to the haven of the Lord's land. Willing hands—some here, some absent—have helped weigh the anchors of these barks, trim their torn sails, and point them onward to the bright day dawn. Fathers and mothers, friends, home, lands, country, all forsaken for Christ's sake! The greeting of their feet on the mountain is that to you and to me. There is an inspiration in it all—in this coming, in this forsaking. It girds for the following; it beckons with a dark hand, but a white heart, to you, O favored of God, for your sympathy, your prayers, your strong two-handed help. To that night of the wilderness yonder it heralds, we believe, the morning of richest promise. The

one wounded, and stripped, and half dead is found; the oil, and the wine, and the binding up; the bearing to the town; the two pence for the host. It was a Samaritan hand in 'the old, old story' that ministered to the touch of all these. Priests and Levites of the Christian Israel, you cannot pass by on the other side. Your ships are at the land. Your hearts are glad with the myrrh, and aloes, and cassia out of the ivory palaces of God. 'The daughter of Tyre with her gifts'! We clasp hands to-day with this mother of many children as she is now waiting at our gates. We make our forsaking and our following this day full of promise, as it is filled with cheer to these sons of the forest. God grant a glorious fruitage to the united toil!"

An interesting circumstance of the day was the presence of a number of Onondaga Indians and their families, from the reservation ten miles away. At the celebration of the Holy Communion, which followed, the chancel rail was filled the last time with these men and women of the little band who, through the persevering efforts of the bishop, are gathered into the Church from the remnant of "one of the most powerful tribes of the famous Six Nations" of New York

On Sunday morning, October 20th, at Paris Hill, the four young men were confirmed. An extemporaneous sermon of great power, from St. Luke xv. 24, was delivered by Bishop Huntington, who, in his personal attachment and knowledge of them, deeply felt the touching solemnity and rare promise of the occasion. It was one which can hardly be repeated, and can never be forgotten. Less than four years ago these men wore rude clothing, with tinselled, bone, and feathered ornaments, and knew only how to gratify their instincts and revenge their wrongs. To-day they stood before a Christian congregation, clothed and in their right minds. Whatever of intellectual culture they yet lack, they abound in the gifts of God's grace, who dwells with those of an humble and contrite spirit. Like little children they have received this knowledge of the Son of God, the Saviour of sinners, and with loving humility, obedience, and unquestioning trust they look up to Him, to be led by Him in all things. As we knelt together at the table of our Lord, it was indeed a eucharistic feast and blessing; and we knew there was rejoicing among the heavenly host over these "first-fruits" of heathen tribes "brought home to God," for "there is joy in heaven over one sinner that repenteth"; and "this my son was dead and is alive again; he was lost and is found." The single purpose of these regenerated hearts is to tell of the love of Christ to their poor people, now sitting in the darkness and shadow of death.

WESTERN NEW YORK.

ROCHESTER—*St. Luke's Church.*—A service for deaf-mutes has been maintained in the chapel of this church every Sunday afternoon for more than three years, by Mr. John C. Acker, a licensed lay-reader. It is of special importance, because the State institution for deaf-mutes is located in this city and contains 104 scholars and seven teachers.

ALBION—*Christ Church.*—Mr. C. A. Harrington, junior warden of this church, recently died very suddenly. From the day that the Church services were first held in Albion he has been deeply and actively interested, and to his untiring efforts, energy, and ability the existence of this parish is largely due.

NEW JERSEY.

PRINCETON—*Trinity Church.*—The following additional particulars have been received of the recent fire in this church: The nave of the church was partially destroyed. Through the judicious efforts of the firemen the flames were prevented from communicating to the transepts or chancel, and were confined almost entirely to the roof and side walls of the nave. The pews, font, chancel organ, and most of the church furniture were saved. The church had been closed for several months to permit the laying of a floor of tiles and the decoration of the walls. This work had just been completed, and the opening service was to have occurred on the Sunday before the day on which the fire occurred. The loss will not be so great as was at first reported, and will be promptly met by the North American and Pennsylvania Insurance Companies, in which the building was insured. The work of restoring the nave will be undertaken at once, and until this is done services will be held in the transepts, which have been separated from the nave by a temporary board partition.

Among the most noticeable of the recent improvements in the church is a brass and iron pulpit—made by the Messrs. J. & R. Lamb, of New York city—which, for beauty of design and excellence of workmanship, is pronounced by competent judges to be unsurpassed by any ecclesiastical metal work in the country.

FLEMINGTON—*Proposed New Church.*—Several ladies residing here are endeavoring to erect "a little building," in which to hold the Church's services. They already have enough money for the purchase of a lot, and nearly enough for the chapel itself. Their treasurer is Miss Bethell.

VINELAND—*Trinity Church.*—This parish has just entered upon a new and, it is hoped, a prosperous career. The foundation of a stone church has been laid, and soon a fine structure will be erected. The Rev. Mr. Maybin began his ministry in the parish on the 1st of October, and good congregations assemble each Sunday at Floral Hall. The Sunday-school is flourishing, and is under the efficient supervision of Dr. Brever. Mr. and Mrs. Hicks, of the Baker House, have charge of the choir, and the church music is excellent.

PENNSYLVANIA.

PHILADELPHIA—*Return of the Bishop.*—Bishop Stevens returned with his family from Europe on Tuesday, October 22d, after a stormy voyage, in excellent health. A reception was given to him at the Academy of Fine Arts on the evening of the 28th, and the bishop administered the Holy Communion at St. Luke's church on that day to a large number of the clergy and laity.

Bishop White Prayer Book Society.—At the annual meeting of this society, held on the evening of Thursday, October 17th, a board of managers was elected for the ensuing year, and other officers, as follows: President, Bishop Stevens; vice-presidents, the Rev. Drs. Suddards and Morton, and Messrs. John Welsh, J. S. Newbold, and J. M. Aertsen; corresponding and recording secretary, Mr. J. S. Biddle; treasurer, Mr. W. B. Whitney.

PHILADELPHIA—*St. Mark's Church.*—The reredos and altar in this church having been rebuilt, altered, and enriched during the last summer, a description of the work in its present form will be of interest. The original structure, which covered a large portion of the east window, was erected in 1867, the gift of several devoted members of the congregation. The reconstruction has in view the insertion of a new window representing the Ascension, for which the fullest scope was desired. The architect has skilfully harmonized the double object of window and reredos.

The altar is of olive gray stone, from the quarries at New Brunswick, N. S. In measurement it is eight feet long and three feet six inches high. The mensa, or top, and the base are enriched with bold mouldings. The font is divided into five panels; three principal ones which are square, and two intermediate narrow panels, all filled with elaborate geometrical tracery. The corners of the altar are finished with small columns wrought in the body of the stone.

The reredos is of Caen stone, brought from the quarries in the neighborhood of the city of that name in France. Its dimensions are about fifteen feet in width, by as many in height to the top of the pinnacles. An important feature is a proper retable, in height eight inches above the altar, and forming a ledge upon which is placed the cross, with vases for flowers. On either side of the altar, and covering a space as high as the top of the retable, are panels filled with richly designed and finely carved arabesques of conventional foliage. Above the retables the reredos is divided into five compartments deeply recessed, with moulded jambs and arches surmounted with traceried gables, enriched with crockets and finials.

The background of these compartments is cut in diaper-work of an intricate pattern, varying in design in each section. The compartments themselves are divided by four shafts, each six inches wide, projected from the base of which are four moulded and enriched pedestals supporting four statuettes of St. Peter, St Paul, St. James the Greater, and St. Barnabas. At the back of these figures are traceried panels. The shafts are carried up to the cornice (which covers the solid part of the structure running behind the gables already described, above which, on pedestals similar to those below, stand four angels in reverent attitude, with their wings raised and thrown backward. The whole is flanked on either side with a highly organized and enriched square buttress or shaft, terminating in an elaborate pinnacle finished with crockets and finials. At the base of the shafts, and springing from the floor, are round shafts or columns, with bases, in three stages, of very bold treatment, and finished with finely cut caps modelled from the geranium, passion-flower, etc. These shafts support figures of the four evangelists. Behind these figures also are traceried panels, finished above with projecting gablets. The pinnacles which crown the square shafts have columns with moulded bases and carved caps, from which spring cusped arches and gablets. The panels thus formed are filled with carvings representing the rose, the lily, and the passion vine, in six different designs.

The work of rebuilding, and of the new enrichments, which add much to the value and beauty of the structure, was executed by Mr. Wm. Stewart, of Philadelphia. The designing and direction of the present work, as well as of the original, was by Mr. John F. Miller, architect, of New York. It is only proper to add that the expense of these improvements is the gift of Mr. Moro Philips, a vestryman of this church, who also purposes putting in the new window.

MISSIONARY SERVICES.—A series of missionary services was held in several of the churches of this city last week, and addresses were made by a number of clergymen on the different departments of Church missions.

MARYLAND.

BALTIMORE—*St. Luke's Church.*—On Sunday, October 13th, the Rev. Dr. Rankin, rector of this church, gave from the pulpit an interesting history of the parish during the last twenty-five years.

Dr. Rankin said the church, so far as it was then completed, was opened for Divine worship on the second Sunday in July, 1853. The building was about half its present length, and a little over one third its present size. The limits of the old church can still be traced where the new walls were added. There was then a debt of $4,000, and no money with which to pay it. The congregation increased rapidly, though at that time the western and north-western sections of the city had not been built up, and the church might well have been called "St. Luke's in the Wilderness."

The necessity for the enlargement of the building soon became apparent, and in 1854 the vestry reported in favor of it. On November 12th, 1855, a system of monthly offerings to pay the church debt was established, and at the close of November, 1856, the debt had been paid and a small balance remained. The congregation was then overflowing in the little sixty by sixty feet church, and the same plan of offerings was continued to establish a building fund.

On May 25th, 1857, the fund amounted to $8,254 52, and ground was broken for the chancel, at the north-west corner of the church, in July of that year. This was completed by October 30th, 1859. Ground was broken for the transept and sacristry on the north side on May 6th, 1861, and it was completed that year. The work of the Sunday-school and the day-school has been carried on under great disadvantage; and ground was broken for a school building on October 18th (St. Luke's day), 1877, and it was completed in the spring of 1878.

They had now accommodations for the schools, with but a very small balance of indebtedness. There have been from 8,000 to 9,000 children in the Sunday-school in the twenty-five years, and there are now 500. The day-school was founded when the present rector came to the church, twenty-five years

ago. There are two schools—the parish-school, numbering eighty scholars, and St. Luke's Hall, numbering from fifty to sixty scholars, who are given as good instruction as at any secular or public school in the city.

The church has been instrumental in establishing three missions. The Frederick Road mission was established in 1858, and a chapel erected on a lot of ground given by Charles Carroll, which was completed October 20th, 1868. A second mission was organized in 1872, and a church completed September 25th, 1873. This organized as a second congregation in 1875. The Pratt street mission was begun November 15th, 1874, in a small room, and has as yet no church.

The work among the colored people has been good; but a church purposely for them is much needed. The work of the church has been largely among the poor. It is also responsible for five beds in the Church Home.

The church is remarkable for the arrangement of the services, frequent communions, and the dignity attached to offerings, which are received with prayer for God's blessing. This custom was introduced November 16th, 1862. They had striven to surround the services of the church with beauty and dignity, giving to God the best they had, and had not shrunk from flowers and lights in beautifying the altar.

The statistics of the church to the close of last May were, for the twenty-five years, as follows: Infant baptisms, 2,019; adult baptisms, 746; confirmed, 1,677. There were originally 82 communicants; 1,496 have been added, 751 transferred, 234 have died, 1,305 have removed, and 787 remain at present. The marriages have been 270, and funerals 888. There have been offerings amounting to $66,067.20 for the church debt and building fund, $22,934.61 for special church purposes, and $116,337.61 for all other purposes, including missionary work, making a total of $205,339.32. These figures show that the work has not been barren of results. This work, however, was just begun; they have only laid a foundation upon which their rector trusted that hereafter a superstructure would be raised to the greater glory of God.

WASHINGTON—*National Church Orphanage.*—An institution is in operation in this city, under the control of the Church, having for its object the care and instruction of little orphans. It was founded about eight months ago by laymen of the several parishes, and was organized under a board of trustees, of which the bishop of the diocese is president. An appeal to Church people in the District of Columbia brought many contributions, and a building was procured at a moderate rent, which furnishes accommodations sufficient for present needs. But if applications continue in the future as in the past, it will soon be necessary to provide larger quarters.

The trustees hope that the institution will appeal to the sympathies of Churchmen everywhere, and that means may be obtained sufficient to make it a national Church orphanage. When the buildings and funds are great enough, orphan children can be taken from every diocese in the Church.

Contributions are solicited, and can be forwarded to the treasurer, Mr. Thomas Hyde, care of Riggs & Co., bankers, Washington, D. C.

EASTON.

MIDDLE CONVOCATION.—This convocation held an attractive session in Cambridge on the 8th of October and the two following days. The bishop, with ten of the clergy, attended and participated.

On Tuesday P. M. "The Parable of the Sower" was expounded in successive addresses by the Rev. Messrs. Greene, Everett, Dashiell, and Wilson.

On Wednesday A. M. there was Morning Prayer, the Holy Communion, and a sermon by the Rev. John V. Stryker, assistant to the bishop in his chapels at Easton.

A mission service of marked interest was held at night. "Foreign Missions" were advocated by the Rev. Albert R. Walker, "Diocesan Missions" by the Rev. Mr. Dashiell, and a clear statement of the "Purpose and Results of the Lambeth Conference," from the eloquent lips of the bishop, followed.

On Thursday A. M. the sermon was delivered by the Rev. Mr. Dashiell.

The concluding service was an exposition of "The Order for the Visitation of the Sick"—a study in the Prayer Book. This topic was most fully and attractively presented before a large congregation. "The Use and Blessing of Sickness" was by the Rev. Jas. A. Mitchell; "The Pastoral Relation as here Described," by the Rev. Dr. Wilson; "The Behavior of a Christian in his Sickness and the Duties of a Sick-bed," by the Rev. Mr. Stryker; and the final division, "The Meaning and Value of the Communion and the Prayers commendatory in Sickness," was so unfolded by the bishop that the occasion will long be remembered by all who listened to him.

On two successive afternoons the bishop invited the clergy to a devotional service in private, followed by a critical study of John vi. from the Greek Testament, at which the Rev. Dr. Stearns most ably presided.

VIRGINIA.

VALLEY CONVOCATION.—A meeting of this convocation was held lately at Millwood. Reports were made of missionary work done at Moorefield, Romney, Harper's Ferry, and Woodstock, and showed encouraging progress. The treasurer reported that pledges had been made by parishes in the Diocese of Virginia of $122, and in West Virginia of $280, for the work of the convocation.

ALEXANDRIA — *Theological Seminary.* —The seminary began its new year with forty students, distributed among the classes as follows: Seniors, 3; middle-class men, 10; juniors, 12; preparatory students, 15.

Episcopal High School.—A missionary society, with more than seventy members, has been formed at the Episcopal High School, near this city. The officers elected for the current session are as follows: President, B. W. Goldsborough, of Cambridge, Md.; vice-presidents, Wm. W. Jackson, of West Virginia, Robert L. Randolph, of Baltimore; secretary, S. Bankhead Garnett, of King George; treasurer, D. K. Este Fisher, of Baltimore. The first regular meeting was held on Sunday night (October 20th), and at its close an appropriate introductory address was delivered before the society by the Rev. Henderson Suter, of Christ church, Alexandria.—*Southern Churchman.*

RICHMOND—*Moore Memorial Chapel.*—At the last meeting of the Ladies' Church-work Society of this chapel a very handsome gift was received in the name of the congregation, consisting of a solid silver communion service. The cups are lined with gold, and have on the outside the letters I. H. S. The flagon is very heavy, beautifully ornamented, and bears on the front the following inscription: "H. K. Hoff to Dr. T. D. Mutter"; on one side, "Used in the Chapel of St. Luke the Beloved Physician, Berkeley Divinity School, Middletown, Conn., from A. D. 1861, to A. D. 1877"; and on the other side, "A Legacy from Dr. T. D. Mutter to the Diocese of Virginia, presented through Bishop Whittle to the Moore Memorial Chapel, Richmond, Va., October, 1878."

Dr. Mutter was formerly a resident of Richmond, and this gift is a token of his love for Virginia, which he retained throughout his life, though for many years his home has been elsewhere.

NORFOLK—*Christ Church.*—On Saturday, November 9th, this parish intends to celebrate the semi-centennial anniversary of its foundation. Appropriate services will be held in the church. The rector (the Rev. Dr. O. S. Barten) is collating a history of the parish, and requests all persons possessing information in regard to it to send it to him. Among the past rectors of the parish were Bishops Meade, and Johnson and the Rev. Drs. Parks, Cummings, Beale, and Minnegerode.

LOUISIANA.

A GOOD RECORD.—Bishop Wilmer states that during his episcopate over this diocese he has received more than 400 Romanists into the communion of the Church.

TENNESSEE.

UNIVERSITY OF THE SOUTH.—An appeal has been made by the dean of the theological faculty of the University of the South, to which I would add the following explanatory statement. At the recent meeting of the board of trustees the theological department was made dependent for its support upon the voluntary offerings of the Church in the dioceses connected with the university. Circumstances at the time both necessitated and justified this step. But before measures could be put into operation to secure its success, the pestilence had fallen upon a large portion of the South, and the sympathy and charity of our whole people was concentrated to such an extent upon the immediate demand for relief, that it became neither proper nor possible to come before the Church with any other claim. The consequence is that the theological department is for the time being left without support, with much of the provision previously made for its maintenance destroyed, with no present opportunity of appealing to those upon whom it has a claim, and with its future prospect of doing so successfully so seriously diminished that its existence is threatened. And this just at the time when it had occupied its new hall and was beginning a new career of expansion and usefulness with the most flattering expectations.

Hence the appeal which has appeared in THE CHURCHMAN. Offerings are earnestly solicited for the theological department of the university.

W. M. GREEN,
Chancellor of the University of the South.
Sewanee, October 11th, 1878.

NORTHERN TEXAS.

ANNUAL STATISTICS.—The Journal of the last annual convocation of the Church in this jurisdiction contains the following statistics: Clergy (bishop, 1; priests, 7), 8; candidates for Holy Orders, 2; lay-readers, 8; baptisms (infants, 71; adults, 24), 95; confirmations, 110; communicants, 968; marriages, 32; burials, 44; Sunday-school teachers, 53; pupils, 405; contributions, $14,275.21.

KENTUCKY.

MOUNT STERLING—*Ascension Church.*—The assistant bishop of the diocese visited this church (the Rev. J. S. Johnston, rector), and thus describes his visit in the *Church Chronicle:*

"After my sermon I made an address to the congregation in reference to their financial condition. The beautiful little church is completed, with the exception of the windows, and is an ornament to the town and an honor to our diocese. Three hundred dollars was raised that night by the congregation present, leaving a balance still owing of fifteen hundred dollars. This amount has been borrowed upon a mortgage given upon the rectory. I earnestly commend the needs of this struggling but most important parish to the liberality of our Churchmen throughout the State. The handful of communicants there are doing their utmost to help themselves, and deserve to be assisted by their brethren."

The parish has received gifts, from several persons, of sixty-two dollars to be used in defraying the cost of windows for the church. The ten side windows have been ordered. The church is still without pews and carpet.

OHIO.

RETURN OF THE BISHOP.—The bishop of the diocese and Mrs. Bedell arrived in New York on Sunday, October 30th, and have since returned to the diocese.

CLEVELAND—*Trinity Church Home.*—The annual meeting of this institution was held recently. There are thirty-one inmates, of whom eight are aged women and thirteen are children. The old board of managers and lady visitors were reëlected for the ensuing year. A resolution was adopted ordering the erection of a new building.

MICHIGAN.

BISHOP GILLESPIE'S VISITATIONS.—Parishes will be visited from December 1st to Ash-Wednesday; the parishes in Detroit before Holy-Week. As far as practicable, in making appointments, reference will be had to the date of the last visit. Visitations during Lent, except as above, will be impracticable.

GEORGE D. GILLESPIE,
Bishop of Western Michigan.
Grand Rapids, October 16th, 1878.

WESTERN MICHIGAN.

BISHOP'S APPOINTMENTS.

NOVEMBER.

3, Twentieth Sunday after Trinity, Union City, Grace church.
12, 13, and 14, Big Rapids, St. Andrew's church.
Tuesday-Thursday, Semi-annual Missionary Meeting and Diocesan Conference.
Thanksgiving-day, Allegan, church of the Good Shepherd.
Meeting of Trustees at Nashotah.
17, Twenty-second Sunday after Trinity, Charlotte and Eaton Rapids.
24, Twenty-third Sunday after Trinity, Ionia, St. John's.

DECEMBER.

1, First Sunday in Advent, Coldwater, St. Mark's church; Evening, Poor-house.
24, Christmas-eve, Hastings, Emmanuel church. Confirmation.
25, Christmas-day.
Parishes interested will please acknowledge notice.

GEORGE D. GILLESPIE,
Bishop of Western Michigan.
Grand Rapids, October 16th, 1878.

WOMAN'S WORK.—A letter from Mrs. Julia M. Hadley, local secretary for Woman's Work, speaks very encouragingly of the prospects for the coming winter. Several parishes have undertaken to provide boxes for clergymen in the diocese. Boxes for the diocese will be generally supplied by our parishes. Several boxes have already been sent to the South. Parishes willing to work should apply to our local secretary at once.—*Our Dioceses.*

NEWAYGO.—The mission at this place has received a good cabinet organ and a set of communion vessels from Mr. and Mrs. Folger, of Grand Rapids.

MINNESOTA.

BISHOP'S APPOINTMENTS.

The bishop (God willing) will hold service and administer the rite of confirmation as follows:

NOVEMBER.

3, Sunday, Basswood Grove and Point Douglas.
4, Monday, White Bear, 7:30 P. M.
6, Wednesday, Houston, 7:30 P. M.
7, Thursday, Caledonia, 7:30 P. M.
8. Friday, Brownsville, 2 P. M.
10, Sunday, Rushford.
11, Monday, Chatfield, 2 and 7:30 P. M.
12, Tuesday, Spring Valley, 7:30 P. M.
13, Wednesday, Albert Lea, 7:30 P. M.
14, Thursday, Fairmont, 7:30 P. M.
15, Friday, Winnebago City, 7:30 P. M.
16. Saturday, Austin, 7:30 P. M.
17. Sunday, Austin, 10:30 A. M.
18, Monday, Blooming Prairie, 7:30 P. M.
19, Tuesday, Owatonna, 7:30 P. M.
25, Monday, Belle Plaine, 7:30 P. M.
26, Tuesday, Henderson, 2 P. M.
26, Tuesday, Le Sueur, 7:30 P M.

From Wednesday, November 27th, for one week, stations of Dean Livermore, of St. Peter, as he may appoint.

DECEMBER.

15, Sunday, Stillwater.

CALIFORNIA.

SAN FRANCISCO—*St. Luke's Hospital Mite Society.*—At the late annual meeting of this society the following officers were elected for the ensuing year: President, Mrs. W. C. Burnett; secretary, Mrs. G. D. Gardiner; treasurer, Mrs. G. D. McElroy; board of managers, Mrs. C. E. Gibbs, Mrs. Cornelius Storm, Miss M. Perry, Mrs. A. A. Lunt, Mrs. E. P. Peckham, Mrs D. Wooster, Mrs. Calvin Nutting, and Mrs. Stephen Wing.

During the last year the society received in money and its equivalent in furniture $1,519.25, and expended $1,724.75.

COLORADO AND WYOMING.

RETURN OF THE BISHOP.—Bishop Spalding and family returned to Denver on the afternoon of Friday, October 18th. They found that their friends in Denver had made their home ready and bright with flowers, and prepared a bountiful supper. Such a welcome was very grateful.

CONFIRMATIONS.

CONNECTICUT.—At West Hartford 1; Newington, 8; Middletown (special), 5; East Haddam, 9; Huntington, 2; in St. Paul's church, Bridgeport, 2; at Kent, 13; Canaan, 15; Salisbury, 1; Lime Rock, 4.

MARYLAND.—In St. Peter's church, Anne Arundel county, by the assistant-bishop, 7.

WESTERN MICHIGAN.—At Schoolcraft, 1.

ORDINATIONS.

CONNECTICUT.—In Trinity church, Hartford, on Monday, September 30th, for the Diocese of Michigan—*Priest:* The Rev. William Jackson Roberts.

PERSONALS.

The Bishop of Wisconsin has returned from Europe.

The Rev. L. W. Applegate has accepted a position in Shattuck School, Faribault, Minn. Address accordingly.

The Rev. Dr. H. G. Batterson has returned from Europe. Address No. 1229 Arch street, Philadelphia, Pa.

The Rev. Abner P. Brush's address is Dansville, N. Y.

The Rev. Rodney M Edwards has been appointed rector of Kingsclear, Fredericton, New Brunswick. Address accordingly.

The Rev. Joseph De Forest's address is La Crosse, Wis.

The Rev. H. H. Haynes's address is Denver, Col.

The Rev. A. M. Lewis has removed from La Crosse to Menomon, Wis.

The Rev. Ogle Marbury has taken charge of St. Mary's and St. Peter's churches, Anne Arundel county, Md., in addition to his rectorship of Christ church, Howard county.

The Rev. Dr. R. H. McKim, of Harlem, N. Y., has accepted the rectorship of Trinity church, Columbus, O.

The Rev. Isaac Van Winkle, of Cold Spring, has declined the rectorship of the church of St. James the Less, Scarsdale, N. Y.

The Rev. C. W. Ward, rector of St. Paul's church, Winona, Minn., has returned to the charge of his parish.

The Rev. James B. Wasson's address is Iron Works, Troy, N. Y.

NOTICES.

Marriage notices, one dollar. Notices of Deaths, free. Obituary notices, complimentary resolutions, acknowledgments, and other similar matter, *Thirty Cents a Line*, nonpareil (or *Three Cents a Word*), prepaid.

MARRIED.

On Tuesday evening, October 22d, at the church of the Ascension, Baltimore, Md., by the Rev. Edward H. Ingle, assisted by the Rev. Campbell Fair, D.D., Dr. J. LOWRIE INGLE and REBECCA C. ADDISON, daughter of the late William Meade Addison, Esq., all of Baltimore. No cards.

At the Episcopal chapel, near Camden C. H., on Thursday, 24th of October, by the Rev. John Kiernan, of Christ church, Elizabeth City, Col. D. D. FEREBEE, of said county, to Miss MARY E. DAVENPORT, of Edenton, N. C.

On Wednesday, October 16th, at Grace church, Orange, N. J., by the Rev. Horace S. Bishop, FREDERICK HASTINGS HAMILTON to KATHARINE WALTON, daughter of the late Dr. William Walton Woolsey, and granddaughter of Mr. Israel Sheldon.

DIED.

At Buffalo, N. Y., on Friday morning, October 18th 1878, CHARLOTTE MIRIAM, twin daughter of Henry W. and Charlotte F. Kip. Aged 2 years and 2 days.

Entered into life, at Brooklyn, N. Y., October 18th, 1878, LAURA FLORIAN, daughter of James B. and Elizabeth B. Hall, of Utica, N. Y. "Perfect through suffering."

In Philadelphia, on Sunday evening, October 13th, the Rev B. B. HOTCHKIN, D.D., in the 73d year of his age. "Mark the perfect man and behold the upright; for the end of that man is peace."

On Monday, October 21st, in Montclair, N. J., at the residence of his son-in-law, Henry C. Meinell, the Rev. Dr. JOHN F. FISH, chaplain U. S. Army, in the 67th year of his age.

At Ferniebank, Sing Sing, on Thursday, October 24th, 1878, EVELINA, widow of the late Philip I. Kearny, and daughter of the late John G. Warren, of New York, aged 75 years. "For so He giveth his beloved sleep."

In Philadelphia, October 4th, Dr. JOHN GEORGE MORGAN, of St. Louis, Mo., aged 80 years.

Dr. Morgan was first brought to wide public notice by his professional devotion to Bishop Hobart during that prelate's last sickness, at Auburn, N. Y. He was for nearly ten years physician and surgeon to the prison hospital in that place; and one of the founders, and for a long time professor of surgery, of the medical college at Geneva, N. Y. During the late war he served with marked distinction as a hospital surgeon. His interment took place in St. Mary's churchyard, Burlington, N. J.

Entered into rest, at Kingston, Ulster county, N. Y., on Thursday, October 17th, KATE MORE WILLIAMS, only child of the late Edwin G. and Susan F. Williams, aged 20 years and 19 days.

OBITUARY.

On Sunday evening, October 13th, at the residence of her daughter, Mrs. R. H. Hall, Binghamton, N. Y., Mrs. CATHARINE CROSWELL fell asleep in Christ, after a long and weary sickness, which was endured with singular cheerfulness. Mrs. Croswell was the widow of the late Hon. Edwin Croswell, formerly editor of the Albany *Argus*. The following tribute to her memory appeared in a recent issue of that paper: "Her gifts of mind and manner, and her excellence of character as a wife, a mother, and a friend endeared her to a large social circle, and there was no other gentlewoman at the capital who more deserved and less solicited the favorable consideration of the cultivated on the one hand and the unfortunate on the other. Her life was unostentatious, as became a lady, and beneficent, as became an exemplary follower of her Divine Master." In all the painfulness and weariness of her prolonged sickness she maintained that sunshine and sweetness of spirit which belong to the pure in heart, and show the faith and hope that conquer the trials of life and illumine the darkness of death. Happy and blessed is her memory. P.

RESOLUTIONS.

At a meeting of the Cambridge Branch of the Woman's Auxiliary to the Board of Missions, held October 8th, the following resolutions were adopted relative to the death of the president, Mrs. ROBERT CHASE:

WHEREAS, It has pleased our heavenly Father to call home from her earthly labors the beloved president of this association, Mrs. Robert Chase;

Resolved, That while we deeply feel the loss of one whose unobtrusive excellence of character was so generally acknowledged, and who labored so faithfully in the cause of Christian benevolence, although burdened herself with ill-health and deep afflictions, we desire to express our appreciation of her warm and earnest interest in the work of this association, and our gratitude for the lessons of Christian resignation and fortitude taught by her daily life. Thus, while we mourn with those to whom she was more dear, with them we have the precious consolation that she "rests from her labors and her works do follow her."

Resolved, That a copy of the above resolutions be sent to the family of the deceased, and also to THE CHURCHMAN for publication.

VICKSBURG, October 19th, 1878.

Judging from our past experience in epidemics of former years, I supposed that when the fever had expended itself in the city our great trouble was over, and we should have nothing to do but to rally our stricken energies and recover ourselves from our desolate condition; but from the enclosed slips, taken from our late papers, you will see how (contrary to all precedent) the pestilence has spread into the interior, finding its way to remote hamlets and secluded plantations, and spreading death and desolation all over the land. Under this state of things, I am fearful that my announcement through THE CHURCHMAN, that "no further assistance is needed at Vicksburg," *was premature*. While the epidemic has nearly exhausted itself in the city, yet we are now called on by our stricken friends in every direction in the country to send them relief in the way of physicians, nurses, money, medicines, ice, blankets, etc. If, therefore, you have any funds entrusted to you for distribution, allow me to suggest that there are few points where assistance is more needed than in the country surrounding Vicksburg, and that any funds entrusted to me will be disbursed to sufferers irrespective of "race, color, or previous condition."

Yours respectfully,
H. SANSOM, Rector Christ Church, Vicksburg.

APPEAL.

THE ST. CROIX SUFFERERS.—The sudden needs of the St. Croix sufferers merit a warm response from American Churchmen. Many of them have in past years recruited their health amidst its beautiful hills, and while there enjoyed the services of their own worship within the venerable walls of St. Paul's church. This parish is now impoverished, as the ruin to the estates on the west and south sides of the island brings poverty to the bulk of its large congregation. Its faithful and long-time pastor, the Rev. J. C. Dubois, who holds American orders, being a graduate of Trinity and Berkeley, was the only white resident who could exercise any influence over the drunken and barbarous mob, such was the respect and reverence they held him in. A building fired by them endangered his residence, but as soon as he directed their attention to this they with their own hands quenched its flames so as to spare their beloved pastor any fear of harm.

His house and St. Paul's were filled with the terror-stricken women and children, and but for his energy and fearlessness, and his partial control of the demoniac mob, much more destruction would have ensued, and the loss of life been fearful.

I am sure that you will send to Mr. Dubois, for the special help of his flock, any sums which our brethren are prepared at this crisis in the affairs of the island to contribute therefor. The case is one of peculiar hardship and suffering, and strongly appeals to the practical sympathies of those Americans who have wintered there in times past and their friends, and indeed to Churchmen generally.

THOS. H. MONTGOMERY.
156 *Broadway, New York, October 24th*, 1878.

ACKNOWLEDGMENTS.

May I gratefully acknowledge, in answer to my appeal for the chancel of St. Mark's colored congregation of this city: $100 for a font from a lady in New York State; $25 from a friend to the colored race, Sedalia, Mo.; a handsome alms basin from Lt. R.. U. S. A. We need $300 more for the furniture and carpets. May I still hope this will be given to these people who have done so well for themselves? I return for them their grateful thanks to those who have remembered them. The church will be consecrated on the 7th of November, and all who take an interest in the colored people of the South and the Church's relations to them may feel from that day we have taken a new departure in this work in this diocese. With God's blessing, we hope to make St. Mark's the centre of Church work among the colored people. Yours truly,

A. TOOMER PORTER,
Rector of Holy Communion and St. Mark's.
Charleston, October 23d, 1878.

ACKNOWLEDGMENT.

The Eighth Ward Mission, 9 Ludlow Place, acknowledges the receipt of the following donations during the past week:

The Rev. Dr. Rylance, $10; the Rev. Dr. Davenport, $10; the Rev. A. Lewis, $5; Mr. R. D. Perry, a sack of coffee to be used in the reading-room; Mrs. R. D. Perry, a package of clothing; George I. Edelbeim, a dozen shirts, 6 pair of drawers, and other articles of clothing; E. Ridley & Sons, a suit of new clothing for one of the boys of the Mission House; Sister Eleanor, a package of very useful books for the reading-room.

YELLOW FEVER SUFFERERS.

The editor of THE CHURCHMAN has the pleasure of acknowledging the following contributions for the sufferers by yellow fever, in addition to those already acknowledged. He has forwarded these to the proper persons for distribution:

NEW ORLEANS.

From Orange, N. J., for the Orphan Home	$1.00
Rev. M. L. Phillips, Gettysburg, Pa.	5.00
St. John's Parish, Franklin, Pa., for the Orphan Home	13.00
Burd Orphan Asylum, Philadelphia, Pa., for the Orphan Home	7.00
Eliot Sumner, New Haven, Conn.	1.00

MEMPHIS.

Rev. Edmund Withers, Nelson Parish, Norwood, Va.	5.00
St. James's S. S., Mansfield, Pa., for the Orphanage	4 25

GENERAL DISTRIBUTION.

Church of the Messiah, Dexter, Me.	10.00
Holy Trinity Mission, Exeter, Me.	4.15
Mrs V. D. McQueen, Londesboro, Ala.	1.00
J. H Williams, Jr., Bellows Falls, Vt.	5.00
"A thank-offering, for recovery from sickness of four children, by their grandfather," A A. H., U. S N., Marion, Mass.	25 00
St. James's parish, Danbury, Conn	36.00
Mrs Mary J. Holmes, Brockport N. Y	10.00
"From the choir boys of St. Ann's church for Deaf Mutes," New York City.	28.25
Grace church, Menallen, Pa	5.00
"From two little twin girls," Providence, R. I.	5.00
For week ending October 28th, 1878	165.65
Grand total	$9,118.28

ACKNOWLEDGMENTS

for the relief of yellow fever sufferers up to September 20th. The rest will be acknowledged later: R. B. Bowler. Esq., Mount Storm, Cincinnati, O., $50; the Rev. Thos. A. Stevenson, Corry, Penn., 8; the Rev. John McKim. Lockport, Ills., 16; the Rev. Stephen H. Granberry, Milwaukee, 20; the Rev. T. J. Holcombe, Rock Island, Ills., 85; the Rev. P. A. Fitts, Clarkville, Tenn., 30; the Rev. P. W. Sprague, Davenport, Iowa, 35; D. D. Cooley, Esq., Ashland, Neb., 23.35; Chas. A. Reed, Esq., Taunton, Mass., 25; J. T. Burdick, Esq., Newport, R. I., 47; the Rev. J. W. Claxton. Philadelphia, 65.38; S. Sopnia Severance, Grundy Centre. Iowa, 1; the Rev. A. F. Blake, Avondale, Cincinnati, 28; L. F., E. C., and M. D. Robbins, Springfield, O., 6; the Rev. J. M. Schurar, Somerville. Tenn., 81.85; Mrs. Wm. Karr, Newport, Ky., 5; the Rev. W. R. Huntington, D.D., Worcester, Mass., 67 75; Fred. A. Jackson, Esq., Macon City, Mo., 3.65; M. H. Mallory & Co., New York, 50; the Rev. Dr. Beckett, Columbia, Tenn., 30; the Rev. Matthew A. Bailey, Kent Cliffs Putnam county, N. Y., 10.50; the Rev. W. H. Mead Charlestown, W. Va., 16.50; D. A. S., 222 Division street, Milwaukee, 1; the Rev. Wm. Bower, Pomeroy, O., 23; the Rev. John E. C. Smedes Raleigh, N. C., 5; the Rev. E. R. Sweetland, Delavan, Wis. —; P. Richard, Esq., Geneva, N. Y., 100; H Brotner, Esq., Bath, Steuben county, N. Y., 7; H. Van Allen, Esq., Mackinac, Mich., 7.45; the Rev. Nathaniel Harding, Washington, N. C., 22 25; the Rev. J. B Harrison, Nashville. Tenn., 17; the Rev. C. F. A. Bixby, Buffalo, N. Y., 56; the Rev. F. B. Dunham, New Albany, Ind., 47 50; the Rev. T. G. Crump, Litchfield, Minn., —; the Rev. Henry M. Green, Mazo Manie, Wis., 5.50; the Rev. Dr. Newell, Columbia, Tenn., 16; the Rev. Thos. B. Kemp, D.D., Independence, Iowa, 22.50; St. Mark's church. Lewiston, Pa. 61; M. H. Mallory & Co., New York, 277.39; the Rev. S. H. S. Gallaudet. Bell Air, Md., 56 61; the Rev. Robt. Weeks, Catskill, N. Y., 50; the Rev. W. G. W. Smith, Bastrop, Texas, 18; the Rev. Wm. J. Harris, D.D., Detroit, Mich., 76; the Rev. Francis Byrne, Fort Collins, Col., 6; through M. F. Merritt, Stamford, Conn., 10; the Rev. Geo. N. James, Franklin, Tenn., 6.90; A. B. C., New Haven, Conn., 10; the Rev. Samuel R. Fuller, Corning, N. Y., 43.60; Anonymous, Storre, Vt., 10; the Rev. Geo. B. Whipple, Faribault, Minn., 10; the Rev. C. M. Sturges, Riverdale, O., 31; church Resurrection, Fernbank, O., 25; the Rev. A. J. Brockway, Ravenna, O., 3 75; the Rev. Malcolm Douglass, Andover, Mass., 20; the Rev. James Houghton, Albany, N. Y., 75; the Rev. A. B. Putnam, Franklin, Penn., 35; the Rev. G. W. Wilson, Caro, Mich., 6; the Rev. J Stewart Smith, Evanston, Ills., 32.42; Bishop Gregg, Buffalo Lithia Springs, Va., 12; the Rev. Chas. A Maison, Philadelphia, 74.58; the Rev. J. B. Perry, Fond du Lac, Wis., 10; S. S. church Intercession, Stevens's Point. Wis., 10; the Rev. Chas. McNith Willard, Seneca Lake, N. Y., 13; the Rev. Geo. C. Stokes, Govanstown, Baltimore county, Md., 55.40; the Rev. Dr. Harrison, Jackson, Tenn., 43 80; Emmanuel church, Rushford, Minn., 5; the Rev Dr. Stringfellow, Montgomery, Ala., 20; the Rev. Wm. S. Southgate, Annapolis, Md., 7; Presbyter, Keene, Mass., 25; F. Humphrey, Dundas, Rice county, Minn., 10.30; Christ church, Baltimore, 32.63; the Rev. J. H. Lamb, Morristown. N. J., 93.50; Lydia S. McClure, St. Paul, Minn., 10; the Rev. Geo. P. Schetky, Paw Paw, Mich., 8.72; M. H. Mallory & Co., New York, 15; Miss S. Parmelee, Armenia Union, 2; H. A. Huntington, Chicago, 50; the Rev. W. W. Walsh, Rochester, N. Y., 15; Richard M. Smith, Quincy, Ills., 45; the Rev. H. J. Cook, Coldwater, Mich., 10; the Rev. Henry W. Satterlee, New Hamburgh, Dutchess county, N. Y., 95.50; the Rev. W. C. Grubbe. Franklin, N. Y., 5.56; A. P. Bryan, Raleigh, N. C., 10; St. Paul's Sunday-school, Chattanooga, 5; the Rev. A. L Walker, White Marsh parish, Md., 35; the Rev. R. L. Ganter, Akron, O., 66.75; F. P. Harrington. Crawfordsville, Ind., 30; the Rev. C. H. Gardner, Utica, N. Y., 45.40; the Rev. Walter North, Buffalo, N. Y., 21.89; the Rev. W. R. Tillinghast, Detroit, Mich., 12; the Hon. L. B. Otis, Chicago, 133; the Rev. Luther Pardee, Chicago, 23; the Rev. W. C. Gray, Bolivar, Tenn., 43.65; J. S. Bradford, Esq., Springfield, Ills. 82.11; the Rev. J. F. Conover, Kalamazoo, Mich., 63.10; Robert Weir, Esq., Cohoes, N. Y., 15; through the Rev. D. Schuyler, St. Louis, Mo., 17; the Rev. Timothy Wilcoxson, Hastings, Minn., 17.88; the Rev. Dr. Porter, Charleston, S. C., 32.25; J. D. Hall, Esq., Trenton, N. J., 125; the Rev. Wm. A. Fiske, Naperville, Ills., 25; Mrs. Gwynne, San Francisco, Cal., 300.

After acknowledging these generous gifts to our poor, I beg to thank my dear brethren, out of an overflowing heart, for the hundreds of letters so full of kindness and fraternal sympathy. No words can tell how very much of bitterness we have had during all these weary weeks. The fever is abating rapidly; but even that gives time to look about us and see how very desolate we are. Already the people are beginning to return, but they seem like strangers. The heart yearns with a human yearning for the dear faces of those our yoke-fellows in the dangerous service who have fallen at our side, and whom we shall look upon no more!

GEO. C. HARRIS.

St. Mary's Cathedral, Memphis, October 21st, 1878.

ACKNOWLEDGMENTS.

The Rev. J. A. Matthews, of Winona, Miss., returns thanks to the following for aid contributed to the sick and poor in his parish: The Rev. J. S. B. Hodges, St. Paul's, Baltimore, $40, and one box of necessaries for the sick; the Rev. E. R. Ward, Christ church, Milwaukee, $2; the Rev. Geo. W. Hinkle, Grace church, Cleveland, O., $4; Unknown, one box of old clothes for convalescents. Any aid towards paying for nurses, etc., and aiding poor families who are deprived of employment in consequence of yellow fever, will be thankfully received, as it is greatly needed.

J. A. MATTHEWS,
In charge Immanuel church, Winona, Miss.

ACKNOWLEDGMENTS.

To the Editor of THE CHURCHMAN:

Please acknowledge the following sums of money sent to me for sufferers from yellow fever since my former list was sent on: The Rev. Dr. Leeds, Baltimore, $100; the Rev. Mr. Cobbs, Demopolis, Ala., through Major Walthall, 43; St. Paul's church, Milwaukee, 17.10; Mission at Oak Creek, Wis., 4.25; M. H. Mallory & Co., New York, 316.81; St. John's church and Sunday-school, Dayton, O., 17.83; Grace church, through the Rev. J. S. Hanckel, D.D., Charlottesville, Va., 16. Sums sent to me for Sisters of St. Mary have been handed to them, and will be acknowledged in their list.

W. T. DICKINSON DALZELL.

Memphis, Tenn., October 25th, 1878.

ACKNOWLEDGMENT.

To the Editor of THE CHURCHMAN:

The undersigned gratefully acknowledges the receipt of the following contributions for the yellow fever sufferers in Vicksburg: The Rev. Wm. D. Christian, Houma, La., $58; the Rev. J. A. Shepherd, D.D., St. Helena, Cal., 20; the Rev. A. Shiras, D.D., Washington, D. C., 5; the Rev. Robt. T. Roche, D.D., Pilatka, Fla., 8; the Rev. S. H. S. Gallaudet, Bell Air, Md., 34.19; the Rev. Geo. F. Rosenmuller, Sayre, Penn., 44.59; the Rev. Thos. H. Sill, St. Chrysostom's, New York, 20 66; the Rev. Geo. H. Hunt, Tuscaloosa, Ala., 11.50.

H. SANSOM, Rector Christ Church, Vicksburg.

Vicksburg, Miss., October 19th, 1878.

DIOCESE OF CENTRAL NEW YORK.—The thirty-sixth convocation of the fifth missionary district will assemble in St. Paul's church, Aurora, Cayuga county, on November 12th, at 7.30 P. M.

W. H. CASEY, Secretary.

EVANGELIST MISSIONS.—Bishops or rectors who desire the Rev. J. W. Bonham to hold special services in churches or halls are requested to addre s him, care of of the Rev. A. T. Twing, D.D., 22 Bible House, New York city.

NOTICE.

Clergymen having made any change of address since the publication of the Convention Journals for this year will oblige the Editor of WHITTAKER'S CHURCHMAN'S ALMANAC by sending a notice of the same to

T. WHITTAKER, Publisher,
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THE SOCIETY FOR THE INCREASE OF THE MINISTRY

needs immediate contributions to enable it to fulfil its obligations to students in school and college.

We need $3,000 in the month of September. Will not the faithful friends of the Society, and those "whom God hath blessed" with abundance, give liberally to this important work?

Remittances and applications may be addressed to the Rev. H. W. SPALDING, Corresponding Sec'y,
179 Seymour street, Hartford, Conn.

NEW PUBLICATIONS.

THROUGH THE DARK CONTINENT; Or, The Sources of the Nile, Around the Great Lakes of Equatorial Africa, and Down the Livingstone River, to the Atlantic Ocean. By Henry M. Stanley, Author of "Coomassie and Magdala," etc. With Ten Maps and One Hundred and Fifty Woodcuts. Two Volumes. [New York: Harper & Brothers. 1878.] 8vo, cloth, pp. 522, 566.

Since the voyages and travels of Sir John Mandeville, written in the fourteenth century, no work of this kind has appeared more wonderful than this. But one great difference between the two is that Mandeville, in his love for the marvellous, paid little regard to truth, while Stanley's equally wonderful account is a record of facts. The former was a receptacle for old legends, while the latter is a revelation of fresh knowledge. Yet we question whether pure fiction could be made more thrilling than is Stanley's story of what he did; or whether any one could invent a series of adventures more remarkable than his.

There has been of late with the reading public a feeling of repletion so far as travels in Africa are concerned. The impression has been growing that the "dark continent" was pretty nearly exhausted as a field of exploration. And people have thought, if they did not say it, that they have already had more than enough on that subject. Whoever has kept pace with the literature in this branch of reading has felt tempted to halt, and begin following some other course. But Mr. Stanley's work, though coming at the end of a long series of the same general kind, will convince every one who peruses it that neither the half nor the quarter had been told.

His narrative is remarkable in two respects. In the first place, as a mere history of adventure, the story of the planning and carrying out of what may be called a campaign of discovery, it surpasses anything written in recent times, while as a description of Equatorial Africa, of the general character of the country and the particular character of its different tribes, and as furnishing a thorough analysis of the kind of people living there, and showing how they must be governed, and the best way of civilizing them and making Christians of them, his work will always remain invaluable.

The expedition was planned in London, but formed at Zanzibar. The skill and farsightedness of its leader in selecting men who had served in the same capacity before, some under Livingstone and others under himself, and in establishing at the very outset not only a form of government, but also a mutual covenant; the thorough attention given to every little detail, and in providing for all conceivable contingencies, awaken in the reader's mind an expectation of success. Whether the author intended it or not, this way of beginning his narrative was, from a literary point of view, a stroke of genius. It wins the reader's confidence in him—we are prepared to go with him to the triumph which we feel sure he will sooner or later reach.

It is almost impossible to trace out here the route which Stanley and his little, but thoroughly organized, army of between three and four hundred pursued. It can, however, be done easily by one who has before him the work itself and its great map.

Probably the most interesting portion of the first volume is that relating to the Victoria-Nyanza. Mr. Stanley, with a portion of this party, circumnavigated that entire inland sea in a section-made boat named "Lady Alice." His perils were numberless, and his escapes wonderful. Perhaps the most surprising thing in store for the reader, in this particular account, will be the story of Stanley's relations with Mtesa, a powerful ruler, whose kingdom—no mean or unimportant one—lies along the northern shore of Lake Victoria. The description of the way in which the explorer and his followers were received at court makes us almost forget that the scene is in Africa. In short, the whole history of the man's dealings, and his diplomatic shrewdness, reminds one of what goes on at the capitals of civilized countries.

Stanley, it would seem, has not failed to carry out one purpose which first drew Livingstone to Africa. He served as a missionary. There is something touching and soul-stirring in the picture of this layman and soldier sitting at the side of the great monarch, Mtesa, who rules nearly three millions of people, and whose standing army numbers 30,000, and teaching him the first principles of the doctrine of Christ.

Since the 5th of April I had enjoyed ten interviews with Mtesa, and during all I had taken occasion to introduce topics which would lead up to the subject of Christianity. Nothing occurred in my presence but I contrived to turn it toward effecting that which had become an object to me, viz., his conversion. There was no attempt made to confuse him with the details of any particular doctrine. I simply drew for him the image of the Son of God humbling Himself for the good of all mankind, white and black, and told him how, when He was in man's disguise, He was seized and crucified by wicked

people who scorned His divinity, and yet, out of His great love for them, while yet suffering on the cross, He asked His great Father to forgive them.

Subsequently he, with others of his company, translated into the native language an abstract of the Bible, and the Gospel of St. Luke entire, as giving the most complete history of the Saviour's life. The final result was that Mtesa professed the Christian Faith, and announced his determination to build a church. One of Mr. Stanley's helpers in this work was a Mr. Dallington, who had been a pupil at the Universities Mission, Zanzibar. He now asked to be released from Stanley's service that he might "assist to confirm the new convert in his faith, and that he might read the Bible for him and perform the service of a Bible-reader until the good people of Europe should send a priest to baptize him."

In this connection it may be well to quote what the author says in another part of his book concerning the best methods of Christianizing the natives of Africa:

It is strange how British philanthropists, clerical and lay, persist in the delusion that the Africans can be satisfied with spiritual improvement only. They should endeavor to impress themselves with the undeniable fact that man—white, yellow, red, or black—has also material wants which crave to be understood and supplied. A barbarous man is a pure materialist. He is full of cravings for possessing something that he cannot describe. He is like a child which has not yet acquired the faculty of articulation. The missionary discovers the barbarian almost stupefied with brutish ignorance, with the instincts of a man in him; but yet living the life of a beast. . . . .

My experience and study of the pagan prove to me that if the missionary can show the poor materialist that religion is allied with substantial benefits and improvements of his degraded condition, the task to which he is about to devote himself will be rendered comparatively easy. For the African, once brought in contact with the European, becomes docile enough; he is awed by a consciousness of his own immense inferiority, and imbued with a vague hope that he may also rise in time to the level of this superior being who has challenged his admiration. It is the story of Caliban and Stefano over again.

Further on in the volume we find evidence of the fact which the author himself admits, namely, that the pagan emperor's conversion was only nominal, and that to continue the good work a patient missionary was required.

Chapter fifteenth of this volume is devoted exclusively to a description of life and manners in that portion of Africa ruled by Mtesa. It is, no doubt, the garden of the continent. The very features of the inhabitants seem to proclaim, "We live in a land of fulness." They are clothed in robes of their own manufacture. Their dwellings, having both an outer and an inner court, are of "ample circumference and cosey."

The remainder of the first volume is taken up with an account of explorations in the countries lying between the two lakes Victoria and Mata Nzigé and in "Beatrice Gulf," of a trip down the Alexandra Nile, and of a toilsome journey to Ujiji.

Beginning with a description of this last place, the second volume goes on to describe next the circumnavigation of Lake Tanganika. In this the author thinks that we have an instance of a fresh-water lake which is steadily rising:

At present there are only a few inches of mud-banks and a frail barrier of papyrus and reeds to interpose between the waters of the lake and its destiny. When it has risen three feet higher there will be no surf at the mouth of the Lukuga; no sill of sand, no rising mud-banks, no rush-covered old river course; but the accumulated waters of over a hundred rivers [the lake has now no outlet] will sweep through the ancient gap with the force of a cataclysm, bearing away on its flood all the deposits of organic débris at present in Lukuga creek down the steep incline to swell the tribute due to the mighty Livingstone.

At Nyangwê, which was reached by an overland journey through a woody country, they embarked on the Congo or Livingstone river. From this point, until they reached the Atlantic Ocean, the story is one of fearful hardships and danger, of fightings with enemies and with starvation. It was an unknown stream, and besides the dangers they did meet, there were the nameless ones which they feared. Endurance and heroism and patience, and all the qualities which go to make a great general, were never more fully displayed than they were by Stanley in his fight towards the sea.

No one can read this work without being impressed first of all with the wonderful qualities of the man who led the expedition; and, secondly, with the amount of information which he gathered. In the midst of the most awful perils he found time to make some observations bearing on the geographical or social character of the scene which he thought might be of benefit to the world.

We know now the mighty elements of good and of evil that are slumbering in the nature of Africa's scattered and varied tribes. No one will hereafter think of classing them all together indiscriminately. By his own treatment of the several kinds of savages, ranging all the way from the most patient forbearance to what seems uncalled-for severity, Stanley has shown, we think, that he understands how to deal with every phase of the African character.

The most valuable feature of his work is the clearness with which these different elements are analyzed and represented. Stanley has added immensely to the stock of geographical information furnished by his predecessors, Speke, Cameron, Livingstone, and others, and to the scientific data furnished by Schweinfurth and men like him; but beyond these will be prized, we think, the knowledge which he gained of the people. The most precious things of Africa are not its rivers and lakes, or its peculiar vegetation, but the human beings thronging there. In them may be hidden sources of something more important than those of the Nile.

THE ORIENTAL CHURCH MAGAZINE. No. 1. November, 1878. [New York: The American News Company.] Terms, $3 per annum.

The Rev. Nicholas Bjerring, pastor of the Russian Greek chapel, in New York, has issued the first number of the *Oriental Church Magazine*. It is handsomely printed, the type being large and clear. If the succeeding numbers maintain the character of the first, we shall have reason to congratulate ourselves on the addition to our magazine literature of a quarterly which is able, dignified, and scholarly, and at the same time opening to the reading public a field which has been almost *terra incognita*. The Introductory, by the editor, is exceedingly graceful, and cannot fail to impress the reader favorably.

The first article is a translation into English (probably the only one) of "The Nocturnal Service on the Eve of a Festival, when the Great Festivals are Connected with the Matins as used in the Oriental Church." In a preliminary note the editor asks: "Has the Oriental Church preserved the faith once delivered to the saints, and handed down to us through successive generations of holy men? We think she has, and we therefore give the fullest opportunity for comparisons in the publication of this service." "Russia Newly Discovered" is a scathing review of an English pamphlet, entitled "The Russians of To-day," a pamphlet written with the express purpose of proving that Russia is in every respect as bad as, if not worse than, Turkey. The reviewer says that the monstrous improbabilities of the author "are of such a nature that they can produce but a ludicrous effect on the reader unless he be as ignorant as the author himself." The next article is written by Dr. M. Lindeman, president of the Geographical Society of Bremen, and is a description of Western Siberia.

A very important article, and one containing much information of value to the merchant, is on "Modern Greece," and is written by D. N. Botassi, Consul-General of Greece at New York. Lensky, the St. Petersburg correspondent of the *Oriental Church Magazine*, furnishes a paper on the "March of Russian Schools and Colleges." The last article is a review of Mr. Eugene Schuyler's translation of Count Leo Tolstoy's "The Cossacks, a Tale of the Caucasus in 1852." The editor regrets that Count Tolstoy should thus be introduced to the American reader. Mr. Schuyler has selected one of the author's weakest productions, and has made the fatal mistake of translating literally. Here is an example: "This is not that feeling of inclination in which *one loves one's love*, and *one* feels in *one's* self the source of *one's* feeling; and does everything *one's* self"—which of course is nonsense in English, whatever it may be in Russian. Again: "You are an old man and—what do you say? That is a sin." This may be literal enough, but a liberal translation would have conveyed the sense, which is: "For shame! How can you speak in that way—you, an old man!"

SERMONS DOCTRINAL AND PRACTICAL. By Morgan Dix, S.T.D., Rector of Trinity Church, New York. [New York: E. P. Dutton & Co. 1878.] 12mo, cloth, pp. 334.

This volume will hold a very high rank among modern sermons. It exhibits very clearly, we think, what the standard of preaching in these times ought to be. We might indicate which of these twenty-five discourses are exceptionally good, but we prefer to commend them all. Some are much more forcible and original than others. The title describes them as "doctrinal and practical." These terms, however, indicate not two different kinds of sermons, but what is far better, namely, the two qualities pervading each one. Some important truth is made the basis of each, and the preacher shows the bearings of such a truth on duty. There is here little of the fire and fervor that we sometimes meet with, and almost nothing of what might be called religious passion; but there is the calm proclamation of things well worth our thinking about and remembering. Besides, these are the sermons that one will like better the oftener and the more carefully he reads them, and their goodness is not soon or easily exhausted.

LITERATURE.

A NEW serial story of George MacDonald's is being published in *Littell's Living Age*, entitled "Sir Gibbie."

R. WORTHINGTON, of New York, announces for publication "Stories of Remarkable Persons," by William Chambers, LL.D.

HOUGHTON, OSGOOD & Co. announce "The Political Register and Congressional Directory," by Ben. Perley Poore, Clerk of Printing Records, United States Senate.

A PAPER by the Rev. Dr. Samuel Osgood, entitled "Pessimism in the Nineteenth Century," appears in the November-December number of the *North American Review*.

Two books for clergymen will soon be reprinted from English editions by T. Whittaker, viz., "Outlines of Sermons on the Miracles and Parables of Our Lord," and "Homiletical Aids for the Christian Year."

MESSRS. E. P. DUTTON & Co. will soon publish the first volume of Blunt's "Annotated Bible." The whole work will be issued in three volumes, $10 each. They also announce for speedy publication a reprint of Canon Mozley's "The Theory of Development," and the last volume of the Bampton Lectures.

"SUMMER DAYS," a new song by Geo. W. Warren, like all compositions from the pen of that composer, is dainty and sweet. It is appropriately wedded to a pretty, rather pathetic poem. The title-page is refreshingly suggestive of an afternoon in the woods, with summer's huge-blown leaves and trailing vines all about one. The song will, without doubt, become popular among the lovers of ballad music.

ONE result of the late Eastern changes is

the extension of the area of the Roman alphabet. The Austro-Hungarian government has adopted for Bosnia and Herzegovina the Croato-Slav dialect in Roman type, instead of the Cyrillic type used by the Ottoman government. The occupation of the Dobrudja by the Roumans is attended by the use of the Roman character, which will, however, be displaced in Bessarabia by the Russian.

"HISTORICAL SKETCHES OF THE REFORMATION" is the title of a book shortly to be published by Griffith and Farran. These sketches have reference mainly to the reign of King Henry the Eighth, and are from the pen of the Rev. Dr. F. G. Lee, who has had access to several important unpublished manuscripts, as well as the recently arranged English public records. Among the subjects treated are the life of Cromwell, Earl of Essex; the Pilgrimage of Grace; the destruction of the shrine of St. Thomas à Becket; and the murder of the Abbot of Glastonbury.

SCIENCE.

THE authorities of the British Museum have obtained a firman for the thorough exploration of Mesopotamia. The new firman will extend over the whole of the pashaliks of Mosul, Bagdad, and embrace the as yet untouched regions of Southern Babylonia.

M. AUG. CHARPENTIER and Dr. Landolt are said to have found that the sensations of light and color are the result of two entirely distinct functions, and that the explanation of this is to be found in the chemical substance discovered by Boll and Rühne, which is discolored by light, and which is renewed in darkness.

A NEW battery is described by Ponci, an Italian electrician, which is said to be novel and of great simplicity. It consists of a glass jar and a porous vessel, the latter filled with a solution of ferrous chloride, and having an iron plate as a pole. The outer solution is of ferric chloride, with carbon as a pole. Both solutions should be made up to a strength of 35 deg. Baumé. The electromotive force is said to be nine tenths of a Daniell cell.

MR. E. H. LIVEING, A.R.S.M., has just devised a simple and portable instrument by means of which the presence of gas in coalmines can be detected, even when in the proportion of sixty of air to one of gas. As there is a very large margin between this and an explosive mixture, the invention may be regarded as a decided step towards the prevention of calamities such as those which of late have been so awfully frequent. The new method depends on the marked difference in the brilliancy of glow of red-hot platinum in air free from or contaminated with gas.

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"Or else"—
And challenged faith makes bitter moan,
And breaks a lance against the gate.
"Is mercy, then, a sphynx of stone?
Why plead with silence—fight with fate?"

"Or else"—
And nearer comes the loving Lord,
And faith is bold to face with death.
"This is an angel of my Word;
He beareth deathless life," He saith.

"Or else"—
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The one blest portal of our peace.
Open sweet door, we say not how,
And give our loved one Thy release.

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CHAPTER VI.

The Nixy Charm Begins to Work.

The whole first story of the government building was brilliantly illuminated. A great entertainment was given every year at the governor's mansion on the sovereign's birthday, where were wont to appear the *élite* of the city and surrounding country. This time a ball was to be added to the usual reception, a novelty which was mainly due to the presence of the Baroness Harder and her daughter, but one which was greeted with decided approbation by the belles of R——.

It was as yet too early for the arrival of guests, but the entertaining rooms were already radiant in full splendor, and the servants had retired to the anteroom, after putting the last finishing touches to the preparations. Gabrielle had completed her toilet earlier than her mother, who was still putting her waiting-maid's patience to a severe test by perpetually finding something to alter and improve about her attire. Alone, therefore, the young baroness entered the little parlor, forming the first of that suite of apartments which were only opened on festal occasions. A picture adorned conspicuously the wall of this parlor, whose rich gilded frame stood out effectively from its background of dark velvet tapestry. It represented the deceased wife of Baron von Raven, and had been painted by one of the most renowned of artists. But even his hand had not been able to lend an interest to the not unpleasant, but perfectly apathetic and unintellectual, features; a certain distinction in the bearing and a very rich display of dress was the only thing that could captivate, even cursorily, the eye of the beholder. Any one who saw this portrait, and fancied to himself at its side the imposing form of the energetic, intellectual baron, could not but be convinced of the utter uncongeniality of the couple—the utter impossibility of any sympathy having existed between them.

Gabrielle had stood still before this portrait, and was still examining it when the door opened, at the end of the long suite of rooms leading to the baron's apartments. Raven himself appeared. He was in full gala costume this evening, in compliment to the day, and his rich court dress, with the broad riband of some order on his breast, enhanced the impression made by his imposing appearance, as he slowly traversed the hall, with his usual proud, stately step, and approached the young maiden.

"You here, Gabrielle? Ready so soon? Why are you standing so thoughtfully before that portrait?"

Evident displeasure was apparent in these last words. Gabrielle did not perceive it; she answered unconcernedly:

"I am wondering to find my aunt's portrait here. Have you no space for it then in your own rooms?"

"No!" was the brief but very decided answer.

"But the company rooms are hardly opened a few times in the year. Why does not the picture hang in your study?"

"Why should it?" asked Raven coldly. "Your aunt never came there. I have had her portrait brought into the parlors, where it is certainly more in place. How do you like the festal rooms of the castle? You see them for the first time fully lighted up."

His breaking off so abruptly showed how tiresome he found the subject of conversation. Without further ceremony he took Gabrielle's arm, led her away from her "aunt's portrait," and began with her a progress through the apartments, in order to point out and explain different things to her. The folding doors were thrown open to their fullest extent, and the whole series of rooms and halls was spread out before them.

Princely indeed were these places, which were at the governor's command, and the massive, somewhat old-fashioned, furniture corresponded to them in magnificence. The rich decorations of wall and ceiling, the deep niches to the windows and high mantel-pieces, belonged to a yet earlier date of the castle history. They had been left unaltered, but to them were joined costly damask and satin tapestry, heavy velvet curtains, rich gildings, and all this, shining in the brightest glare of wax-light, made a truly dazzling impression.

Least of all was the young Baroness Harder calculated to show herself insensible to such impressions. She gave herself up to them without reserve, while, brimful of joy and expectance, she stepped along at her guardian's side. She had quickly enough recovered her former ease in his presence. That strange hour by the nixy-fountain had long since been forgotten, as well as that transient seriousness it had evoked. Like a dream it had passed over her, and like a dream quickly vanished again, not leaving a trace behind, since, indeed, to her sunny nature nothing clung that resembled a shadow. Gabrielle was certainly conscious that the baron had shown an unwonted kindness and disposition to oblige her since that day, and the present ball had only been determined upon, as he said, in order to give certain little feet that loved to dance an opportunity to dance themselves tired for once. This was unheard of in him who considered all festivities only as the burdensome requirements of etiquette; but the young lady was so used to being spoilt by her parents and those around her, that all this did not strike her as anything peculiar. She accepted her guardian's goodness as she had before done his harshness, with the caprice and wantonness of a child; and this evening the thought of the coming gayety drove everything else into the background. She was beaming with merry fancies of all kinds, and her clear laugh rang again and again through the solemn stillness of the stately halls.

Raven was grave and taciturn as usual, but he listened to her chit-chat with evident satisfaction, and at the same time, as though forgetting himself, his gaze was fastened upon the blooming young creature who hung upon his arm and looked up at him, her bright eyes radiant with joy. Gabrielle had never looked more charming than on this evening, in her airy ball-dress of pure white, through which wound garlands of flowers here and there, while her fair brown tresses were crowned by a full wreath of lovely blossoms. Her whole appearance was that of such dewy freshness, such enchanting grace, that it seemed as though one of those merry, roguish elves of legendary lore were there in living presence. In the bright sea of light, which now streamed through those halls, she was the fairest, brightest thing of all.

They had completed their circuit, and now entered the grand reception-room, which was adorned with the portraits of various historical and princely characters. The blinding light from the chandeliers poured down upon the splendid but still perfectly empty rooms, which, in spite of their festal adornments, produced a feeling well-nigh of oppression by their emptiness and quiet. Nothing was to be heard but the baron's step and the rustling of his companion's robe.

"It is actually as though we were in an enchanted castle!" said Gabrielle, giving the reins to her imagination. "The only living creatures, all else around us dead and grand. I never believed that you had so much splendor at command, Uncle Arno; it must be fine to feel one's self master of all this!"

The baron sent an examining but very indifferent look through the apartments, as he answered:

"Do you indeed find it very enviable? I have ever before attached little weight to this perquisite of my station."

"Not to this though?" Gabrielle pointed to the riband on his breast. It was a badge of one of the highest orders in the land which the baron wore, a distinction such as was bestowed only in rarest cases.

"Not to that either," said Raven quietly, "although I would not be without them both. Since indeed outward show is inseparable from any sphere of power; for most men it is incorporated only in such external signs; therefore account must be taken of them. I have done so at all times, but my true efforts were directed to other aims."

"Which you have gained, as all else in life."

The baron was silent a few seconds. It was with an enigmatical expression that his eye rested upon the young girl's countenance as he at last replied:

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"I have attained much. Everything—No!"

"Will you mount yet higher?" asked Gabrielle, with naive surprise.

He smiled.

"No; this time I would go backwards about twenty years."

"And why so?"

"In order to be young again. I have felt often enough lately, that I—have grown old."

Rallying him, the young baroness pointed to the large mirror which was on the wall just opposite them.

"Look in there, Uncle Arno, and then say once more that you are old."

Raven followed the direction of her hand. The bright mirror reflected his image with perfect distinctness — the tall commanding form in the strength of ripest manhood. He surveyed it with a mixture of satisfaction and slight uneasiness.

"And yet I am already on the verge of fifty," said he, slowly. "Do you know that, Gabrielle?"

"To be sure! But why do you lay such stress on it? You assuredly feel not a single one of the signs of old age."

"Just on that very account I am sometimes tempted to forget it, and that may be dangerous under some circumstances. You should be the last one to encourage me to do it."

Raven broke off abruptly, as he perceived, from the inquiring look on the young girl's face, that she evidently did not understand his intimation. He turned away from the mirror and continued in a lighter tone:

"Then you like it here with me, in the castle?"

"When all is light and gay, as it is this evening, certainly," affirmed Gabrielle. "In the day-time I find the castle right dull. Those lofty arches, those deep niches and broad columns, give nothing but shadows, and your study is just the gloomiest place I know of. The heavy curtains do not let in even a single ray of sunshine."

"The sun disturbs me at my work," replied the baron.

The young lady peevishly tossed back her little head.

"Dear me, though, people do not live merely to work!"

"There are natures, however, to whom work is a necessity—mine for example. You do not understand that, a butterfly like you, who flies and flutters in the sunshine, resplendent in a thousand hues—and is gone so soon as the variegated dust falls from its wings. There is something beautiful, but something perishable too in such a butterfly existence."

A little of his old sarcasm lurked in the baron's last words. Gabrielle put on a highly injured air.

"Ah, indeed! So you think I am such a painted nothing? Do you not, Uncle Arno?"

"I think it would be unjust to desire of you familiarity with suffering or strife," said Raven seriously. "Creatures like you are only made for happiness and sunshine, and can live in no other element. Leave work and battling to me and my fellows! There is also another destiny—to be the sunshine for one's whole circle, and to make all light and clear. You are quite right; it is foolish to exclude it so sternly, for fear of being blinded by it. Why should it not gild the autumn even, once in a while?"

He had stooped down over the young maiden, and was looking deeply into her eye, when the folding doors were boisterously thrown open, and the Baroness Harder rustled across the threshold. The baron drew himself up erect, with a sudden start, and cast upon his sister-in-law anything but a friendly glance, which, fortunately, she did not perceive. She passed straight by the great pier-glass and examined in it the effect of her appearance.

This lady had made a very lavish use of her brother-in-law's liberality; her rich toilet was only too overloaded to be handsome. Her costly satin dress was almost hidden under all the velvet and lace which covered it. A complete flower-garden adorned her head, and the diamonds (also saved from the wreck by the baron's magnanimity) sparkled on her neck and arms. What art could do had been done, and with its help the baroness perhaps might have succeeded, on the present evening, in passing for a beautiful woman, if the youthfully blooming form of her daughter had not stood beside her. Before the grace and freshness of a maiden of seventeen none of those charms, the creations of art, could hold their own, and by her side the mother looked like what she was in fact—a faded, oldish woman.

"Pardon me if I have kept you waiting!" said she, approaching her brother-in-law with her wonted amiability. "I did not know that you were already in the parlor, Arno; and still none of the guests have arrived. Gabrielle, I hope, has entertained you in my absence."

Raven made no response whatever.

"Our guests must appear directly," he muttered after a while, visibly annoyed at the interruption, and, in sooth, immediately afterwards the first carriage drove up. The baron offered his arm to his sister-in-law, in order to conduct her to her place at the upper end of the hall; at the same time his glance passed searchingly from mother to daughter.

"Gabrielle is not at all like you, Matilda," said he suddenly, and the tone betrayed a secret satisfaction.

"Do you think so?" asked the baroness, who apparently would have preferred to hear the opposite remarked. "It may be that she is more like her father——"

"Not like the baron in the least," interrupted Raven. "She has not inherited a single trait from her parents—— God be thanked!" he added to himself.

The baroness kept silence, looking hurt, although she did not hear the insulting close to his remark. It was not to be denied, indeed, that Gabrielle bore no resemblance to the Harder family, nor to her mother; she was as unlike both parents as possible. Several others soon followed the first guests, who now entered. Carriage after carriage rolled into the portal of the government building, and the halls began gradually to fill. The invitations had been given this time to such an unlimited extent that the spacious parlors proved hardly sufficient for the accommodation of the brilliant assemblage that moved to and fro in them. In the midst of the civilian's garb, worn by most of the gentlemen, were seen numerous uniforms, and the—in part—magnificent dresses of a rich show of ladies. The heads of all the authorities, the commandant and the officers of the garrison, as those of the adjoining fortress, had appeared in full force; just so all the clerks in the baron's employ, and in general all of R—— society that could lay claim to any position or importance whatsoever. Since the occasion of the entertainment was an official one, then the acceptance of the invitation was a matter of course, and upon this account the burgomaster too, and the rest of the representatives of the city, were present, in spite of the conflict pending between them and the governor, and each day gaining in sharpness and expansion.

Baron von Raven seemed totally to ignore this conflict for the present. He received those guests, like all the others, with perfect politeness, but also with that cool reserve which was peculiar to him, and continually drew an invisible barrier round about him. At his side the Baroness Harder did the honors of the house, and observed with great contentment that she and her daughter were most conspicuous objects of universal interest. These two ladies had hitherto had no opportunity of taking part in the society life of R——, only just now to be inaugurated with the beginning of the autumn. With the present party they made their first entrance into the society of their new home, which was, in part, still strange to them, and in which their near relationship to the governor assigned them the first place. It was natural that they should form the central point of attraction for all the company; but while the baroness received all the politeness and attentions due to the lady of the house, the beauty and grace of her daughter won a veritable triumph. The young baroness was perpetually surrounded, praised, admired, and, especially by the younger gentlemen, really besieged, that they might obtain the honor of her hand for a dance. Raven from time to time looked across at the groups which were ever forming and reforming around his charming ward, but there was only a half-smile on his lips. He saw with what pleasure, but also with what unconcern, she accepted the devoted attentions which were offered her on all sides.

Triumphs and devoted attentions were indeed the best means for hushing the impatience with which Gabrielle was awaiting the approach of one individual, while new shapes were ever rising up before her and an infinite multitude of names buzzed in her ear. George Winterfeld had long been in the hall, but she had hardly been able to exchange a few passing words with him. In the first place he had just paid his respects to her mother and herself, when the colonel approached for the purpose of introducing his two sons, and claimed the full attention of the ladies for himself and the young officers. A few personages of high position (also enjoying intimate relations with the family) joined the group, and the young clerk, feeling out of place and isolated in this circle, was obliged to withdraw, if he would not seem intrusive. It had not been possible, as yet, for him to approach Gabrielle again; she found herself continually in the immediate vicinity of the baron and her mother, and took part with them in the reception of the guests. But now he could no longer brook delay; already the first strains of music were resounding from the hall, and George, determined at any price to secure an interview for this evening, gave up reserve. Stepping forward, he begged Baroness Harder to grant him one dance.

Gabrielle had foreseen this, and taken care to be without an engagement for at least one of the dances. She immediately assented. The baron, who was speaking at the time with Counsellor Moser, heard this assent. He

turned around and looked at them both in surprise.

"I thought you no longer had a single dance at your disposal," said he. "Are you actually unengaged for one more?"

"The young lady has just been kind enough to grant me the second waltz," explained George.

The baron knitted his brows.

"Indeed, Gabrielle? I know this much, you just refused that very dance to Colonel Wilten's son."

"Certainly, but I had previously promised it to the assessor."

"Ah, indeed!" said Raven slowly. "Well, of course, the right remains with the first comer. Baron Wilten will regret very much having come too late."

It was a strangely searching glance with which the baron scanned Gabrielle's countenance, and which was then fastened upon George. At this moment appeared the cavalier who had succeeded in gaining the young baroness's consent to lead off the first dance with him, and offered her his arm. George bowed low and retired. Now came a livelier movement among the company. The younger portion trooped to the ball-room, from whose wide-open doors came strains of music, while their elders scattered through the remaining apartments. The reception-room began to look empty, and the Baroness Harder was just in the act of deserting her post when her brother-in-law stepped up to her.

"You are well acquainted with Assessor Winterfeld, are you?" he asked in an undertone.

The baroness nodded in the affirmative.

"I have already told you that we made his acquaintance last summer in Switzerland."

"Did he often call at your house?"

"Tolerably often. I always received him gladly, and would have continued to do so here, too, if you had not expressed yourself so decidedly against it."

"I do not like to admit the young clerks to my private circle," replied the baron stiffly; "and I do not at all understand, Matilda, how you could have allowed the very best stranger access to your house and free intercourse with your daughter, at a time when you were in such deep retirement."

"It was an exceptional case," said the baroness apologetically. "The assessor had done us a great service when we had fallen into danger on the lake. You know that he brought Gabrielle and me ——"

"Through shallow water, without any difficulty at all, to land," said Raven completing her sentence himself. "Yes, I know it, and make not the slightest doubt whatever that he profited by that service—which any fisher-boy might have rendered you—to present himself before you in the character of preserver of your lives, as it seems, too, not without success. Gabrielle gave him a dance which she had refused to young Baron Wilten, so that I suppose she must have held it in reserve for Assessor Winterfeld. It is an act of intimacy which at all events rests upon their earlier acquaintance, but one which I find in the highest degree unseemly. The promise once given cannot of course be recalled, but I beg of you to see to it that Gabrielle does not dance often with that young man. I am entirely opposed to it!"

He spoke in a smothered, but evidently excited, tone. The baroness was surprised at this excitement, which she could not explain to herself, but made haste to assure him that she would speak to her daughter, and then took the arm of Col. Wilten, who had just come up to lead her likewise into the ball-room.

Meanwhile the baron strode through the other halls, where the rest of the company were, for the most part, engaged in lively conversation. Raven went from group to group, here taking part in the conversation, there casting in only a few casual remarks, and in the third place exchanging a few civilities. To the burgomaster, also, he spoke in an obliging manner, without alluding to the pending conflict by so much as a word. He was complaisant to some, condescending to others, courtly with all, but familiar with none. His behavior showed only the repose and security of a man who is used to taking the first place, and ranks himself from the beginning as superior to all around him. And all around him had long since yielded him the point without dispute.

"One would think we were the guests of our sovereign himself, not his representative," said the burgomaster to the police-director, as he met the latter. "The airs which his excellency gives himself on such occasions are something marvellous to behold, but they beseem a sovereign better than the governor of a province. Have you too been honored by one of his very gracious speeches and royal dismissal?"

The party interrogated smiled in his obliging way, without wishing to notice the bitterness.

"I am really surprised to see you here," returned he. "From the hostile position in which you and the other gentlemen of the city seem to stand with regard to the governor I feared you would decline the invitation."

"Could we do so?" asked the burgomaster with suppressed passion. "The entertainment is in compliment to the sovereign; our staying away would have been a demonstration which would have been marked and interpreted in the most injurious sense, and we could least of all afford to lose ground in that quarter. The baron knows as well as we do that our appearance is due to this consideration. To *his* parties we would hardly come."

"You should not urge a collision from your side, though," advised the other. "You know Baron von Raven; no yielding is to be expected from him."

"Still less from us! We hold firmly to our rights, and it remains to be seen if a governor who withstands us in such style can maintain his ground to the end."

"He will maintain it," said the police-director with positiveness. "Hope nothing in that regard. His influence at court is still unlimited."

The burgomaster stopped short and cast a searching glance upon the speaker.

"You seem to have very exact information on the subject. Indeed, you did come to us from the capital, and mayhap have friends and connections there?"

"Not at all," objected the director in a cool tone. "I only mean that the baron's bearing shows satisfactorily how secure he feels in his position, and how all-powerful his influence is in certain circles. You had better not let it come to an open breach between him and the city, if indeed a catastrophe is still to be avoided."

So saying he left. The burgomaster followed him with a look of indignation.

"Yes, indeed," he murmured, "the catastrophe is to be avoided at any price, so that the police director may find it possible to preserve the fine neutrality which he displays so openly. He has actually managed to pass for an obedient servant of the baron, and at the same time, throughout the whole city, for the amiable mediator, full of moderation, who only lends to his chief a forced obedience. I like an open adversary like Raven; with him you know at least where you are, but these neutrals who hold with both parties, and mean honorably by none—I put no trust in them whatever."

Meanwhile the dancing in the ball-room, long since begun, was kept up with spirit, and the couples were already preparing to take their places for the second waltz. Gabrielle had flown from one dance to another; she loved this pleasure above everything, and drank in, with all eagerness, full draughts of the intoxicating cup of flattery which was presented to her without stint. The attentions and adulation bestowed upon her by the gentlemen found a willing ear in the young lady; she did not notice how gravely and reproachfully George's eyes were fixed upon her face from time to time when she accepted all this with playful coquetry, and extended to him her hand, when he came at last to remind her of her promise, and led her out to dance.

"Baroness Harder is a lovely vision," said Colonel Wilten to the baron, who had a few minutes before entered the hall, and was watching the dance, contrary to his former custom. "I am only afraid, your excellency, that you will not keep your fair charge long; she will surely be snatched away soon by her future husband."

"Why not?" replied Raven in a half-indignant tone. "There can be no talk of such a thing though at present; Gabrielle is a half child yet."

The colonel laughed.

"At seventeen years of age our young ladies are no longer children. Miss von Harder would enter a decided protest against such a supposition. The peculiarly sunny style of her beauty never appeared to such advantage as this evening. Only look how gracefully she glides along with her partner! I am really tempted to envy you your fatherly rights over that amiable creature."

"Fatherly rights!" The words seemed to strike the baron unpleasantly; a deep furrow was discernible on his brow, as, without answering, he followed with his eyes the young couple who engrossed his whole attention.

(To be continued.)

BABY'S FORTUNE.

BY BETH FOSTER.

How will the long years change baby
As they pass one by one on their way,
Bringing patience and wisdom, with wrinkles
That tell of the noon of life's day?

Oh, might I but peer through the distance,
And know what my darling will be;
Let me capture his hand, and with silver
A gypsy-like story foresee.

Ten little fingers has baby,
Powerful e'en now to hold
The money they're grasping so firmly,
An earnest, perhaps, of the gold:

A sign of the wealth that the future
May pour into hands now so pure;
Will they use it as trust-fund God-given,
As something that cannot endure?

But the clutch of the five tiny digits,
Which *my* strength can hardly make yield,
And the shrewd little wink of the eyelids,
Knows the power that money can wield.

The wee mouth that is set without pity,
The scowl on the beautiful brow;
Is he only a juvenile miser
Who is counting his gains even now?

Oh, give me the silver, my darling;
Nay, how I have wronged you in word,
Your fortune you've lavishly scattered
On the back of the pet dicky-bird.

Regardless of scolding from Dickie,
And a sharp angry peck from his beak,
You look on full proudly, serenely,
A stoic, though little and weak.

But birdie becomes too aggressive;
A vigorous dart at my dear;
Then vengeance comes swooping down swiftly,
And conquered, he quivers with fear.

We'll prison him in the dark closet
Until he can chirp "I repent,"
And then we'll forgive him, and gladly
To song he will turn his lament.

But baby must not be discouraged,
Nor look with such wondering eyes;
'Tis the way that some very real people
Take benefits right from the skies.

Heaven's rain they receive with a grumble;
'Tis always too hot or too cold;
And they squander in unstinted measure
The health, much more precious than gold.

But what is my lecture to baby?
Alas! 'tis not even a bore!
For tired by conflict with birdie,
His only reply is a snore.

*THE AMERICAN CHURCH IN ITS MISSIONARY WORK.**

The subject assigned to me this evening, as it stands in the printed notices, is "The Life of the American Church as Manifested in its Missionary Work." But what is the life of the American Church? What do we mean by the phrase? What is the thing—the life of the American Church, as distinguished from the life of any other particular Church, or from that of the Church of Christ at large?

I need scarcely remind you that the Church of Christ is both a divine and a human institution: divine in its origin, divine in its organization, divine in its truth, divine in its rightful authority, divine in the energies which give it life and cause it to bear fruit. It is also human in this, that it is made up of men—in the language of our article it is "the congregation of faithful men"—and in the fact that no small part of its work has to be done, and is divinely intended to be done, through human agencies and by human means. It follows, therefore, by a necessary natural and moral consequence, that the outward life and action of the Church will be largely influenced, if not determined, by the exterior conditions, and above all by the qualities, intellectual and moral, of the people, or the race, or the generation in which it exists.

I will not linger upon this, as it seems to me, self-evident proposition; but I ask your attention for a moment to two illustrations of it drawn from the history of our mother Church. And I do this because these illustrations will furnish us with an analogical argument in favor of what else I have to say.

It will not be questioned by any one at all acquainted with the history of England that the insular position of England has had not a little to do in shaping and determining its history, both in the State and in the Church. The strip of "silver sea" has been a mighty factor in the working out of that history. Separated by it from continental Europe, separated therefore from all permanent continental alliances, and from those ties and compulsions of close neighborhood which it is so hard to escape or to break; delivered by it, above all, from the subtle but profound and assimilating influences of the opinions and sentiments of vast contiguous and surrounding populations, the English people had created in them, wrought into their very natures, infused into their very blood, that peculiar insular temper, that temper of sturdy self-reliance and vigorous independence, fiercely jealous of all interference, and, above all, of all dictation from without, which has characterized them in every period of their national life. It was this temper, so created, which, even under the long Roman domination, caused that oft-recurring restlessness under papal interference which not seldom broke out into open rebellion against the papal decrees. It was, again, this temper, so created, that fitted and enabled the State and Church of England—when at length in the providence of God the hour was come—to break effectively with Rome, and then afterwards to resist that strange recoil which swept back so many continental States into the Roman vortex from which they had escaped. And, finally, it was this temper that fitted and enabled the Church of England, at a somewhat later day, to withstand the disintegrating influences of the unorganized Protestantism of Germany. In one word, it made, and it makes to-day the Church of England the very citadel, as of a true Catholicity, so of a true Protestantism, in the best meaning of that honored and honorable word, an ecclesiastical Ehrenbreitstein, lifting itself heavenward, light-armored, looking across the tide, and bidding defiance to every foe.

But take another illustration. I need not remind you that in all their history from the very beginning, in stormy Jutland and in scarcely less stormy Britain, the English people have been children of the sea, ocean wanderers, the colonizers of the world. This sea-salt has never ceased to tingle in their veins. It has manifested its influence and power all along, and whenever opportunity offered, even in the most stagnant periods of the middle age. But when at length, in the providence of God, the time came for the opening up of the remoter regions of the world, at once the old latent temper rose to its highest energy, and they poured forth to take possession of the earth—to America, to India, to Australia, to New Zealand, to the farthest isles of the Eastern and Western seas. Now it was to this temper, educating them to the thought of enterprise, and labor, and self-denial for persons and interests lying outside of, and far beyond, their own island boundaries, that the cause of *Christian* missions—that is, of missions *to the world*—has made, and makes, such tremendous and successful appeal. And so it is that the Church of England stands to-day the great missionary power in all Protestantism, binding its golden chain of missions, link by link, around the habitable globe, and receiving back its exceeding great reward in the powerful reaction of an ever-increasing missionary zeal and love that works at home. This is the philosophy, so to speak, and the history of the great missionary revival that has characterized and glorified the Church of England in the last half-century of her life.

But now the question arises, Are there any new and peculiar conditions of life in our American world, and, as a consequence of these, any acquired opinions and feelings in our American people, which enter into and qualify the life of the Church on its human or earthward side, and so manifest their effects in and upon the Church's missionary work? I think that there are. I shall, however, confine myself now to the consideration only of two; and I select these two because, I believe, they have affected most disastrously our missionary work, keeping it from the possible fulness of its endeavor, and depriving it of what might otherwise have been its very great success. We are here this evening, I suppose, not for the purpose of singing lauds over what we have already done, even if we have done enough, by God's help, to have reason to thank Him, and to take courage; but we are here to find out, if we can, what, in our situation, are the true conditions of missionary success, to ascertain the causes of our missionary failures in the past, and so to gather a better knowledge and a surer inspiration for the time to come.

I observe, then, in the first place, that the position of the American people on this continent is a peculiar one, and it has produced its own natural and almost necessary results. Comparatively a mere handful of people even at the present day, and after a century of the national life, we are set here in one of the largest territories given to any nation to possess. Accordingly we have felt, as yet, no necessary pressure of a dense and rapidly increasing population; nor is it at all probable that we shall do so for more than a century to come. There has, therefore, as a further consequence, been no overflow, and no thought of overflow, from our own borders into other far-distant and ocean-separated lands.

Our task has not been to found colonies abroad, or to gather in and include under our own civilization the diverse and widely scattered inhabitants of other climes. Our business, on the contrary, has been to stay at home; to conquer and bring to civilized uses a scarcely occupied territory that extends from the Canadas to the Gulf of Mexico, and from the eastern to the western sea; to spread abroad our civilization commensurately with the outflow of our own people, and within the confines of our own land. Here, within these limits, now and for many long years to come, is the field of our political and economic labors, interests, and obligations. We are not immediately or directly concerned with the world that lies beyond. As we believe, in the common speech, that America is for Americans, so we believe that Americans, in all that they are, and all that they can do, are for America, and for America alone.

The effect of such ideas and feelings upon the missionary work of the Church must be evident at once. They confine the missionary field in the thought and heart of the people within the limits of our own land, reducing and vitiating, as a consequence, the whole idea of *Christian* missions, and killing the very roots of all missionary life. Look around you. What have we seen? What do we see and hear every day and on every side? Are there not thousands and tens of thousands of American Churchmen who

* An address delivered by the Rev. William Rudder, D.D., at the Missionary Conference in Calvary Church, New York, on the evening of Thursday, October 10th, 1878.

hold it to be simply axiomatic that their missionary duty is to this country and to this country alone—men who are forever sneering at foreign missions, making their small jokes and asking how much it costs to convert one Chinaman or African to the faith of Christ? Verily, it has cost them little indeed. Do not the clergy themselves need to be delivered from this false, this utterly unchristian, this ruinous idea? Have we not seen the time, not long since, when this opinion divided the Church into opposite and rival factions, and was used as the miserable badge of parties on the right hand and on the left? Nay, have not men even come to forget the fact that missionary work for the conversion of the world is one of the foundation purposes and distinguishing marks of the Church of Christ? I confess that it always seems to me something marvellous and monstrous — something that stirs my deepest indignation—when I hear, as I so often do, that voice uttered by the Church some years ago, to wit, "that the Church is a missionary body," and "that every baptized man and woman stands pledged to nothing less than the conversion of the world," applauded, and that too not only by the laity but by the clergy, as if it were the discovery of some new truth, the delivery of some new wisdom and cunningly invented policy to the Church of God. The opinion under consideration is not only a libel against the love and power of Christ, it is an insult to the human heart. A humane heathenism might teach us a better humanity, a better Christianity, than this. It was a heathen moralist who said "*Homo, sacra res*," not "*Homo Romanus*," not "*Homo Anglicanus*," not "*Homo Americanus*"; but "*homo*" in the widest generic reach and meaning of the term. It was a heathen poet who uttered that sentiment which, in the Roman theatre, brought the whole vast audience of heathen to their feet in rapturous applause: "*Homo sum; humani nihil a me alienum puto*," I am a man; and nothing human, no human interest of whatever kind, "*humani nihil*," is foreign to my heart. And it remains for us American Christians, American Churchmen, American Churchmen in this nineteenth century of grace, to set up this division in the heart of Christian love, and to say to all those millions of souls for whom Christ died: "Ye are foreign to me."

Pardon me if I linger on this point. Pardon me if I seem to condemn with severity the judgment of others. I speak earnestly, because I feel deeply. I believe that the common opinion and feeling in this matter is the very secret of the leanness and poverty of our missionary work, not only abroad, but at home—the hidden worm at the very root of the sickly tree of our whole missionary life. Therefore this matter is to me one of supreme and vital importance. It is not a thing of expediency, but of essential life. It is not a question of policy, but of principle. It does not touch the mere shaping or guiding hither or thither of a portion of the stream; it involves the drying up of all the waters of the stream at the very fountain's head. The heart of Christian love cannot be divided and live. The moment you attempt to restrain or bind its energies in any one direction, you weaken or paralyze them in all directions. The secret of the strength of missionary love and enterprise is always its universality. No single tributary has, or can have, the momentum, or the large and joyous freedom which belong to each and all, when all are bound together in the one mighty volume of the stream. And not until the Church recognizes its equal duty toward each and every soul for which Christ has died, as well in the temples of China, or under the palm-trees of Africa, or in the wigwams of the red Indian as in our own best society, or in our garrets and cellars, holding each and all of these, as Christ does, equally to the heart, can she be that Church of Christ whose mission is to convert and save the world. The Church of Christ, in its love and loving zeal, can know nothing of the political divisions, the territorial limitations, the distinctions of country or race that obtain among the thoughts or purposes, or interests or ambitions of the world. The Gospel of Christ is not a volume of political economy; it proposes no futile motive of exclusively national or local self-interest—it is "the power of God unto salvation to every one that believeth." The kingdom of Christ, the true *Civitas Dei*, subordinates all the kingdoms of the world to itself; it knows no distinction of Jew or Greek, bond or free, and its boundaries enclose all the other and lesser boundaries of the world.

But let us ask your attention for a single moment to the second point to which I have referred. I have spoken of our peculiar position as a small population in this vast territory of ours: I refer now to one of the necessities which that position involved and imposed. We have been compelled for the most part to leave the conquest and civilization of the continent, and the development of its wealth, to the energies and resource of individual men. This, of course, has had its valuable effects in the individual by creating self-reliance and fertility of resource, and by educating personal courage and strength: but it has, at the same time, created in the common mind a very exaggerated estimate of what can, and therefore of what ought, to be done by the individual man, and has caused not seldom an unreasonable demand to be made for more than it is in the power of any one man to do or to give. One of our own philosophers has expressed this truth in the saying that the continent has been won to civilization not so much by American men as by the American *man;* and that the consequent American faith is—"I believe in a man."

Now this common opinion has also entered into the Church's mind, and has manifested itself in regard to its missionary work. We see it in the whole theory and practice of that work. We do not send out a mission, thoroughly organized and equipped, but we send out missionaries, and these almost one by one. We have assumed that the individual missionary station here or there, without sympathy or help, and without the instruments of success, can, and therefore ought to, accomplish a quick and thoroughly successful missionary work. It was not so, however, that the Gospel was first spread abroad, and the Church established in the world. Not so were won the great missionary victories of the middle ages. Not so was Britain converted to the Faith. Not so did the Irish and British monks from the far Culdees' strand subdue the low Rhine countries to the Cross. Not so did English Boniface establish the Gospel in middle and eastern Germany. Not so, in our own times, did Selwyn and Patteson win success. And not so, without his college, will our bishop in China convert that land to Christ. Christianity, let us remember, has not only a life but an organization, and a consequent method of its own. "The kingdom of heaven" is like not only to the "leaven," but also to the "mustard-tree." It can grow only according to the laws of its own organic life, and so spread abroad its branches throughout the world. Let us remember, moreover, that Christianity needs and demands every helping agency or instrument that the civilization which itself has created is able to give. And not until we have learned these truths, and are ready and willing to act upon them—the value and absolute necessity of organization and of associated labor in missionary work according to the system and order of the Church; the supreme importance of plans clearly conceived and carefully studied beforehand, and then, and therefore, carried on with distinctness of purpose and unflagging persistency of effort; the duty of providing all helps that the age or the world may give, or the particular field of missionary enterprise may demand—not until we have learned all these things, and are ready to do them, can we hope, or have we any right to hope, to win any large and secure successes in the missionary field.

But how shall these things be brought about? How shall we induce these selfish, calculating, unbelieving crowds of so-called Christian men and women to review their opinions in this matter; to accept the simple promises of the Gospel, and to obey the plain commands of Christ? How shall we replace their hardness with the world-wide and burning love of the Saviour of mankind? What power shall break through their flinty selfishness, and cause the tides of a generous sympathy and large liberality to flow forth? I know of but one answer to these questions: Nothing can do these things but the power of the Spirit of God. We need to pray not only that the Lord of the harvest may send forth laborers into His harvest, but that He may put into our hearts the spirit even to make this prayer. We need a clergy, loving but fearless, whose voice of admonition and warning shall ring throughout the land as the bell of Xavier startled the streets of Paris, and shall force home upon the men and women of this selfish and self-satisfied age the searching and alarming inquiry: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Not until these things be gained—these truths believed, and these duties done—can the Church's missionary work be otherwise than feeble and partial, and attended everywhere, at home and abroad, with an utter poverty of result. Only when the love and Spirit of Christ are at length fully formed in the Church, animating and illuminating it, does the power of Christ enter in. But then the Church goes forth conquering and to conquer. All power in heaven and earth is given to her, as given unto her blessed Lord. She shall say to the mountains—the mountains of unbelief that rise so darkly across her path, and seem to bar her way—"Be ye removed, and be ye cast into the sea." She shall cause the low valleys of heathenism, filled with darkness, and ruin, and misery, and death, to be brought up to the bright level of Christian truth and Christian life, and joy and peace. And so, loving and laboring, with her success assured beforehand, shall she prepare the way of her Lord to the conquest of the world.

"WHAT is the best remedy," asked a preacher of a shrewd observer, "for an inattentive audience?" "Give them something to attend to," was the significant re-

ply. "Hungry sheep will look up to the rack if there is any hay in it."

LYDIA MARY FAY.

BY THE REV. WM. A. SNIVELY, D.D.

A life so full of genuine heroism as that of Miss Fay should not be permitted to pass from the notice of the Church with the simple announcement of its close. Consecrated in early years to the idea of planting a germ of Christian truth in China, she persistently worked on toward the accomplishment of her sacred task, although it demanded of her the most menial ministries to the bodies as well as the highest intellectual culture for the care of the souls of those she taught. Concentrating her energies upon a school of boys with the hope of training, by God's blessing, a single native Chinaman as a minister of Christ, she was permitted to live and labor long enough to see her school develop into our first divinity school in China—Duane Hall—and her hope and prayer for a single minister as the fruit of her labor to be answered tenfold.

The details of her work are somewhat familiar to the Church from the reports contained from time to time in the *Spirit of Missions* and the missionary department of the Church papers. But these give us but a faint idea of the position she held in the esteem of the foreign residents and missionaries, or of the profound reverence with which not only her pupils, but the literary class in China, regarded her. Her linguistic attainments in the Chinese tongue are said to have surpassed those of any foreigner who ever undertook the task of thoroughly mastering that language; and she rendered especial service to Dr. S. Wells Williams in the compilation of his elaborate dictionary.

An extract from the Shanghai *Evening Courier*, of November 9th, 1876, gives a very interesting account of the inauguration of Duane Hall, and at the same time the celebration of the completion of Miss Fay's "quarter of a century in China." On that occasion a congratulatory address was presented to "Lady Fay" by a large number of Chinese, which, though couched in the abundant metaphor of Oriental phraseology, was a most touching testimony to the place she held in their hearts.

The *Far East*, of December, 1876, contains a translation of this address, an extract from which may be interesting to our readers. It is preceded by the editorial statement that "Chinese pencils have so accurately portrayed the salient features of Miss Fay's character that little more is required at present than a translation of what has been written of her by native scholars." The address then proceeds: "This seems to be a period of celebrations and anniversaries. To the great centennial of America, China has joined with other nations in sending congratulations and good-will. And now little less important, because so much nearer to us, is the anniversary of one in our midst who, twenty-six years ago to-day, quitted her native land as a missionary teacher, and sailed for China, which has since been her home and field of labor. After all these years of toil for the youth of our land, and as she is just recovering from a long illness, we rejoice to offer our congratulations, to rejoice and give thanks with her to the God whom she serves, and who has in His goodness prolonged her days among us.

"Many of us have marked her ways for more than twenty years. And what strikes us most is, the simplicity, conscientiousness, and purity of her life, and her entire devotion to work and study. In the *Lih yu Chuan* (Records of Women) there are written many good and excellent examples of self-devotion, of sacrifice for others, of filial piety, and of great acquirements in learning and the classics of the middle kingdom. Among them *Tsau Taku* (a distinguished authoress) has hitherto stood highest. Her works and writings are known throughout the empire. This foreign lady is worthy to stand near that illustrious woman, always engaged in teaching and translating from Chinese into English, and from English into Chinese; never failing to make the most difficult parts of the Chinese classics easy to her pupils, as her catechisms on the *Ta-Hsiao* (Great Lessons) and *Chung Yung* (Happy Medium) will clearly show; and with a sagacity never before given to woman, she discovered that the *Ming-tê* of the Great Learning and the *Tien-ming* of the Happy Medium were identical.

"In the translations from the Peking *Gazette* she delights to honor the merits of our great statesmen—her merits have been written by the able pen of Tsi Wang Ki, the distinguished scholar and author; and now Chinese, English, and Americans meet as one people to celebrate her twenty-sixth anniversary of missionary life, and to thank God for thus prolonging her days among us.

"If our own countrywomen ever deserved a *Tsing piau* (mark of distinction for virtue and filial piety), much more does this American teacher deserve such a mark of imperial favor, as her life is sacrificed—not for father, mother, husband, friend, or even for her own people, but—for a far-off, ancient nation, who have no claim upon her sympathy except through the religion of Jesus, the Redeemer of the world."

This address was signed by four native clergymen and many laymen, Christian and non-Christian.

The title by which she was known among the Chinese was that of "Lady Fay"—a fitting name, since in their language the title "Miss" is confined to young girls in their teens.

Miss Fay did not, however, restrict her work to teaching and writing, for the special womanly Christian vocation of ministering to the sick occupied a share of her attention; so much so that her health succumbed, which rendered necessary a voyage to her native land. But even during her visit here her heart yearned to return to the chosen work of her life, and as soon as her health was in a measure restored she hastened back to her pupils again.

In the vast preliminary work which must be done before China is converted to Christ, the life of this noble woman will enter as an important influence. Such a combination of intellectual culture, linguistic attainments, elevated purity of character, and untiring earnestness of purpose, together with a willing discharge of the most lowly and repulsive duties in the care of the sick, have made an impression which can never be effaced.

"REMEMBER that if you come late you should not disturb the worship of others by going to your usual seat until there is some change in the service, especially if the congregation be kneeling."

CHILDREN'S DEPARTMENT.

CARELESS POLLY.

BY E. H.

She slammed doors, when she didn't leave them open; fell over everything in a room that could possibly be fallen over, and bumped her head against the rest of the furniture. A red spot on her fat nose, either just in a process of healing or with the skin just freshly scraped off, showed whether she had fallen upstairs last some day the week before or only that morning. The buttons on her boots, no matter how tightly her grandmother or mother had sewed them on the night before, seemed to take malicious delight in flying off before school time the next morning. She never by any possible mistake hung up her hat when she came into the house, nor put away her rubbers, nor laid her school-books on their own particular corner of the library table. No dress was proof against her tearing or spotting, and Polly's mother used to talk, with a sigh and a grave shake of the head, about horse-hair dresses and tow-cloth aprons. As for such things as ink in the school-room and sirup at the table, the little girl was strictly forbidden to use anything nearer a liquid than a lead pencil; and some one (very much to her disgust, for they never put on enough) was detailed to pour the sirup over her hominy and cakes. And, as you may imagine, she was such a careless girl that if it had not been for her sweet temper and pleasant, unselfish ways, no one could have endured having her around. She came to be called "Careless Polly Ricker" by every one. But Polly never minded that at all, and sang and danced, studied and laughed, growing every day more untidy and uncertain on her feet and in her ways, until the day something happened to her little brother; something that Polly never forgot as long as she lived; something that helped her to turn over a new leaf and mind her ways, as perhaps nothing else could have done.

Better than all her other brothers and sisters put together, though she loved them dearly; better than aunts and cousins, uncles, and even her two grandmas; next to her dear mother, Polly loved Jamie. "Baby Jamie" they called him sometimes yet, under their breath, or when the little boy was not around to hear. For when, after a great many tears and coaxings, and a great deal of real unhappiness about looking like a girl—don't you think he was a foolish boy?—Jamie had prevailed upon his mother to lay away his kilts and put him in knee pantaloons, he had then and there grandly declared that any one who in future called him "*Baby*," he, Jamie, would not kiss for a whole week.

He was a short little dumpling of a boy, with yellow curls that would twist up tight to his head in spite of being cut very closely, and a very wide-open, wandering pair of blue eyes.

Baby Jamie was as dainty and neat, as slow and as careful, as Polly was reckless, untidy, and always in a hurry. But just for that reason, perhaps, because they were so unlike, Jamie would never go to sleep with anybody else sitting by his bed; and Polly would leave the most exciting game of croquet that was ever played on a summer's evening to keep him company; and it was the "Careless Polly," in the baby's slow, distinct voice, that brought the first flush of shame to

Polly's cheek and made her wish, away down at the bottom of somewhere, that she could keep her hands clean and walk about quietly, like other people.

It was one bright, sunshiny day, early in October, that Polly, coming out of school, much the same as usual, with her ruffle torn half out of the neck of her dress, her hat swinging in her hand, and the books tumbled straight home and tell Mary you are to have some baked pears for your supper. And *do* take care of Jamie!"

"I'll take care of *her*," Jamie said in his slow, solemn way.

How everybody laughed! and then with a great many "take cares," and "be carefuls," the carriage drove off, while the children walked slowly down the road.

"I'M TIRED OF THE DUSTY ROAD."

into her satchel anyhow, was very much astonished to see standing in front of the school-house, instead of steady old Bot, the old chaise, that her big brother Jack said looked like a Bath-chair on four wheels: and one of her grown-up sisters driving the family carriage itself, with a couple of prancing horses in front, and her father, mother, a sister, and a brother or two, wrapped up for a long drive.

"Polly," her mother said, when the little girl began to exclaim at seeing them there to meet her, "we are going over to Roxbury for a drive, and you will have to walk home from the turnpike; but here's Jamie to keep you company. He thought it would be great fun to walk back with you. And Polly, *can* I trust you? *Will* you be careful of him?"

Polly promised, and promised again, while she danced delightedly about in the dusty road at the thought of a walk home; for, to use her own words, she "hated to ride." And Jamie for company could leave nothing to be wished for.

"You crazy girl!" said her mother, as Polly's father hurried her into the carriage, and Jack muttered something about disgracing them all with her monkey capers. But a gentle word from her mother quieted the little girl long enough to allow of her hat being put in its proper place on her head and a blue silk handkerchief around her neck to cover up the mutilated ruffle. It all made quite a respectable looking girl of her when she skipped out of the carriage at the turnpike and took hold of Jamie's hand with a clasp that seemed to mean she would *never* let go of it.

"*Can* I trust you, Polly?" her mother said again. "Remember, if anything should happen to Jamie it would be your fault. Go

"Oh how lovely this is!" said Polly, giving a delighted skip, while Jamie had to give a dignified little prance to keep up with her. "And I'll tell you what we'll do. We'll go home through the meadow, down by the brook that leads down through the woods, and when we come out of them, we'll be in Willow street, and that's almost home. I always did want to take you there, Jamie b——," *baby* she was going to say, but she changed it to "beauty" in a great hurry, for fear of hurting Jamie's feelings.

"Is it going home?" inquired Jamie doubtfully.

"Of course it's 'going home,'" answered Polly promptly.

"But *straight* home?" persisted the careful little boy.

"Well, not *quite* straight, but I'm tired of the dusty road," and so saying, the little girl helped Jamie carefully through a convenient hole in the fence and crawled through anyhow after him, and the two, hand in hand, struck across the meadow towards the brook, that was sparkling and dancing in the sunshine.

There were so many things to see in the meadow, no wonder the children soon forgot all about going home. The chestnuts that had been scattered under the trees by the wind were ripe and fat enough to please the most fastidious squirrel, let alone two children.

There were plenty of bright leaves, too, within reaching distance. Polly thought it would be very nice to take some of the prettiest home to her mother. So between the two, leaves and chestnuts, the afternoon was very much older by the time the children reached the brook.

Jamie, the baby, had never been in the woods before without nurse, a very dignified person, who was always very much afraid that he would get his feet wet, or sit down on a damp stone, or pick something poisonous. So you may imagine how much he enjoyed this ramble with a sister who picked anything, ate everything, and walked and sat down anywhere, until when they finally reached the brook-side he was quite ready to agree to Polly's proposal that they should wade.

The first step into the water was rather a cool one; but as the water bubbled around their feet, and they watched the tiny ripples that followed each dip of a foot into the water, they quite forgot how cold their feet were, and another hour passed so pleasantly that only the lengthening shadows and the creeping chill in the air made Polly look up and exclaim:

THE WATER BUBBLED AROUND THEIR FEET.

"Why it's getting almost sundown! We'll have to go home soon;" and then a sudden inspiration seized her.

"Jamie, there's a tree not but just a little way from here that has such beautiful leaves on it. Kitty Ames told me about it this morning, before school. She told me *all* about it, and it wont take me but just a minute to find it. You sit right down here and

put on your shoes and stockings, and don't you stir one single step while I'm gone."

So saying, Polly hurried on her stockings and shoes and started off at a brisk pace, while obedient Jamie tried to get his wet feet back into his stockings, and they refusing to go, after a good deal of struggling he gave up the attempt, and fell to wondering, as it grew darker and darker, why Polly did not come back, until the heavy eyelids dropped slowly over the big blue eyes, and with a little sigh Jamie tumbled over on the grass fast asleep.

Meanwhile, Polly was finding that all trees look pretty much alike in a wood where they are described only as very red, and standing a little way off from the brook between two green ones; and she wandered farther and farther away from Jamie, seeing plenty of brilliant trees, but not feeling at all sure but that there might be one still brighter a little further on, until at last very great was her astonishment to find that she could not see whether the trees were green, or yellow, or red; that she could hardly see the trees at all; that it was dark, and growing darker every minute; that it was very dark indeed, the brook and Jamie nowhere in sight, and only the trees, darker shadows now in the darkness, about her. Polly was as brave as a lion, and in justice to her I must tell you that not for one moment did she think of such a thing as being afraid. But baby Jamie, who had never gone asleep yet in all his little life without somebody's hand in his, *he* was out in this darkness all alone, hungry, frightened, and tired, calling her perhaps, and crying; and Polly fancied she heard his voice in the wind as it sighed through the tree-tops.

How the little girl's heart beat as she flew over the ground, and these thoughts came rushing through her mind!

"Jamie! Jamie!" she called, "don't be frightened. Sister's coming! Oh where *is* the brook!" she gasped, for her long run, stumbling over stones and against trees, falling down and getting up again, seemed to bring her no nearer to the tinkle and babble of the water she was so anxious to hear. Her face and hands were scratched. She had bruised her lips against a stone, her dress was a wreck and a rag that could never be worn again. A lock of her hair was dancing on a bramble far behind her. But none of these things mattered at all to Polly, when she heard, for she could scarcely see, the gurgle of the brook among the stones.

Some time was lost in running down the brook-side, in the wrong direction she found, when the brook slipped under the stone arch of the bridge at the head of Willow street, and a race back in the darkness, calling anxiously for Jamie all the way. She was only answered by the rustle of the leaves and the harsh voices of the katydids.

"Jamie! Jamie! where are you?" she screamed, but still no answer; and her hurried, headlong rush was interrupted by her fall over something that did not feel like a stick or a stone, and which, to her horror, she found, upon feeling of it, to be her own satchel and books. Where was Jamie? This was where she had left him. He had promised not to stir. And he was gone! Into the brook the little girl rushed. Up and down, round and round, with her hands and feet she felt in the water, stumbling over the stones they had danced among such a little while before. Polly's heart grew the least bit lighter as she made up her mind that the little boy had not fallen into the water; but it grew heavier and sadder again when all her searching and calling brought only the same answer of stillness, darkness, and the hoarse, mocking voices of the katydids, that seemed now to say, "Polly did," and "Polly didn't," to the little girl rushing about in the bushes.

At last she realized that it was of no use this hunting about in the dark; that she alone, without any light, could not find him. There was no help for it, she must go home and tell them all that Jamie was lost.

Through the hole in the fence Polly groped her way, through the very same hole that she had scrambled through with such a light-hearted Jamie by her side, that afternoon, and down the road she sped as fast as her fears and her tired feet could carry her.

It all came back to her as she flew along—her mother's warnings; her last words, "Remember, if anything happens to Jamie, it will be your fault." Something *had* happened to Jamie, and it was her fault, and the most solemn vow that her lips had ever breathed rose to them as she sped along.

"Oh dear Lord Jesus Christ, please, please let me find Jamie; please help me to find him, and I wont be careless any more! I'll try to remember and be careful and thoughtful every single day I live if he can only come home again!"

"I will! I will try!" she sobbed as she made one last desperate rush for the house as she saw the lights twinkling before her. The front door was open, she saw, as she opened the front gates, and she heard her Sister Bessie say, from the piazza, while she and Annie, standing comfortably wrapped in shawls—"Seems to me father is keeping Polly and Baby out pretty late;" for every one in the house had been comfortable in the belief that their father had decided to take the children to Roxbury with him. And just as Polly had put her foot on the first step and begun, "Bess! Annie, Jamie is ——" a carriage drove up to the gate, and papa's cheery voice called out, "Halloo, there, people. Polly and Baby all safe and sound?"

In a moment they were all around the dripping torn dress, the wild mane of tangled hair, and the torn shoes; the bundle of shivering, trembling wretchedness that had thrown itself down on the floor and was gasping out its confession that Jamie, she'd never be careless again, was down by the brook; she'd asked God; he wasn't where she'd told him to stay! And they were just beginning to understand that something dreadful had happened, that Jamie was lost down by the brook, and Mr. Ricker and Jack were hurrying to untie the horses, to get to the meadow as fast as possible, while Polly's mother, her face white as Polly's own, and her hands shaking, was trying to lift up the little figure crying and moaning at her feet.

Just then another wagon rattled down the road, stopped at the gate, and a cheerful voice called out:

"I say, there! None of Miss Ricker's folks haven't lost a little boy, have they?" and a man held up before their bewildered and delighted eyes a huge roll of blanket shawl, yellow hair, two fat hands—*Jamie*, fast asleep, safe and sound.

"You see," said the man, when every one had kissed and cried over the baby, and poor Polly had been soothed and petted out of her wild fit of tears and gasps, and was lying, tired, white, but oh so thankful! on the broad lounge in the library, with Jamie curled up beside her, "you see, I'd been after my cows, and we was a-comin' home in the twilight through the brook meadow, when my cows they sheered off from somethin' lyin' there by the brook; and when I come along, what should I see but this little chap a-sleepin' away like any little Moses in the bulrushes, bless his little heart! The little chap, he never cries a mite when he woke up and I was a-carryin' of him.

"'I was waitin' for Polly,' says he.

"'And who's Polly, says I, to go off and leave a baby like you asleep on the meadow.'

"'I aint a baby,' says he, fierce and grown-up like. 'I wear pantaloons, and Polly's my sister; her name's Careless Polly.' And I thought it was a good one for her, askin' your pardon, ma'am and sir," the man went on; "but I carried him home, and it's a goodish bit up the road to my place, and my daughter Mary, as soon as ever she heard that the little chap's name was Jamie and his sister's Polly, called Careless, said, 'Oh, I know her; that's Careless Polly Ricker. He's Mr. Ricker's little boy.' So we fed him on bread and milk, ma'am, till he couldn't wink his little eyes for eatin', and here he is, safe and sound. So ease your hearts about him."

Poor Polly! there were plenty of shame and such aching bones for her share. Shame, because she knew every word the man said about her was true; and as her father was carrying her upstairs, for she was quite too lame and stiff to walk, she whispered into his ear the vow she had made.

"A very good one, little daughter," he answered. "God give you grace and strength to keep it, and if this terrible night teaches you a lesson, we can none of us be sorry that this has all happened, as Jamie is safe home again."

So Polly tries, and tries, and tries! Half the time the doors are banged, and the other half they are closed as softly as if mamma herself was behind them. It's only about two mornings in a week now that she goes to school with her hat hanging down her back, and her apron-strings untied, streaming out behind her; and, do you know? one of the school-girls who sits in Polly's row said to me the other day:

"We'll have to stop calling Polly 'Careless Polly Ricker,' she's getting so careful; why her desk is in as good order as mine, and she hasn't torn her dress for a whole week. We'll have to call her '*Careful* Polly' pretty soon."

Don't you hope they can?

Polly does.

On my return in October I shall introduce into my practice Dr. Wm. C. Horne's method of regulating Children's Teeth, which has been successful in some two hundred cases, saving one half the time, patience, and money.

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